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OLIVER JOHNSON, PRINTER.

The Standard.

INTERESTING CORRESPONDENCE.

We find the following letters in the columns of the Pennsylvanian. They originated, as will be seen, in an anti-slavery petition, consigned to Col. Richard M. Johnson, by Thomas Earle, Esq. Each writer sustains his side with ability; but Thomas Earle's argument is admirably clear and conclusive.

CITY OF WASHINGTON,
U. S. SENATE CHAMBER, Jan. 4, 1841.

Thomas Earle, Esq.

SIR:—Your letter of the 26th ultimo is received, enclosing a petition signed by yourself and thirty-seven others, asking Congress "to take all constitutional and proper means for so amending the laws or Constitution of the Union as to abolish all requisition upon the people and public officers of the nation and of this State (Pennsylvania) to aid, assist, or participate in holding human beings in slavery;" which petition you request me to present to the Senate.

I suppose you are aware that I have given publicity to my refusal to present any petition to the Senate, touching the subject of domestic slavery, either in the States or in the District of Columbia; and on this subject I am willing that my sentiments shall be universally known.

The constitution of the United States, Art. 4th, Sec. 2, Clauses 3, provides that "no person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor be due. The laws, therefore, of which the petition speaks, are constitutional provisions, and cannot be abolished by Congress; the only remedy would be to alter the Constitution; and if that could be effected, it would be the destruction of that sacred instrument, and the tearing asunder of the bonds of our union. When our present government was constituted, the same clashing interests existed upon this subject which are now felt; and it was in the spirit of compromise that the question was settled. Each State reserved to itself the power of pursuing its own policy in relation to involuntary servitude, and all stipulated that no State should become the receptacle for those who might flee from such servitude. If, now, the spirit of conciliation is so far lost, that this compromise is to be disturbed, it must be obvious to every reflecting mind, that the union will cease to exist. Without this compromise we should never have been a confederated nation; and without its continuance we shall become as many distinct nations as we are States; and here exists a deep motive in the bosom of every one within or without the limits of our confederacy, who is hostile to republican government, to join in this hue and cry against domestic slavery; in order to hurry us on to ruin.

The associations of citizens in different States under the appellation of abolitionists, are perfectly harmless so long as they confine their views to their own States; but when they extend their action to other States, they become dangerous; for in the powers which the States have reserved to themselves, they are as foreign to each other in their choice of policy, as though they were distinct nations.

But what is the object of such interference? Every person must perceive that it is not with the least prospect of obtaining the end proposed. An amendment to the Constitution would require the votes of twenty States; and it is obvious to all, that no State in which slavery is legalized, would sanction any change, for no other purpose than that of depriving themselves from the power of recovering their property, by rendering their servants secure from apprehension in other States. I will not so impeach the understanding of any of the petitioners as to suppose that one among them entertains a hope of succeeding in such a measure.

Is the object to meliorate the condition of the slave? Every movement of the abolitionists has produced the opposite effect, and in the nature of things must continue so to do.

Is it the hope of effecting the abolition of slavery? If any measure can tend to bind the slave more permanently to his lot of servitude, those which are pursued by the abolition societies are, of all others, most calculated to destroy the last gleam of hope for that race.

As their proceedings have one threatening tendency, it is difficult to discover any other object that that of a dissolution of the federal compact. It is known as certainly as any thing can be known, that the proprietor of slaves will not suffer those who have no such property to sacrifice, to wrest from them what they have ever held under the sanction of law and the Constitution. They have shown no disposition to interfere with the regulations of other States, and they will suffer no foreign interference with their own; and if it shall ever happen that Congress shall so far transcend its constitutional powers, as to attempt to wrest from any portion of the citizens of the United States this species of their property, or to deprive them of their constitutional right of reclaiming their servants when they become fugitives by fleeing to other States, it will at once terminate this confederacy. Those who are taking the most active part in measures so threatening to the peace of our happy country, seem regardless of such a result. It must be obvious to them that the violation of the compact settled by the Constitution, is dangerous to our prosperity and to our existence as a nation, and incompatible with the dictates of honor. It has already inflicted a serious injury upon both the master and the slave; and they cannot but know that if their measures prevail, our union must be dissolved. With me, abolition and disunion are identical terms to this extent. Within the brief period of a few years, I have seen the spirit of abolitionism, confined at first to the District of Columbia, pass with hasty step to the prohibition of the slave trade between the States, to the abolition of slavery and the slave trade within the territories, to the non-admission of new States providing for this domestic policy, to the exclusion of Texas upon the same ground, to the recognition of the independence of Hayti, to the enactment of naturalization laws to admit people of color—not only to become citizens, not only to hold property, but—to vote at our elections; and now I see in the petition enclosed, a direct proposition to alter a portion of the Constitution relative to this compromise, and to repeal the laws made in conformity to that provision. Our country has been agitated, and at times almost convulsed, with political strife, and with every political question both of war and of peace: these were legitimate subjects, naturally growing out of our democratic form of government, and in all these discussions, every party professed to adhere most sacredly to our federal Union, with a tenacity highly creditable to the intelligence and patriotism of the people. No party ever dared to put the Constitution at defiance. In no instance has my confidence been shaken in the integrity of the nation. But here is a subject perpetually agitated, which, regardless of the compromise entered into by the fathers of our independence—those who fought and bled for it—and confirmed by the solemn obligation of the Constitution which every citizen is bound, and every officer sworn to maintain, regardless of every consequence, however appalling to humanity, which must, if persisted in, destroy the last hope of man in this world of despotism; modern abolitionism, which, in its origin, created in the bosom of the patriot but pity for the few who seemed willing to agonize this happy community with this subject, has, in a few years, become one of dread, of danger, and of awful foreboding: and it demonstrates the melancholy fact, that misguided sympathy, inflamed by religious enthusiasm, and having nothing to lose itself, as to property, cannot be restrained by the prospect of losing the inestimable blessings, the inexhaustible happiness and innumerable benefits arising from the most perfectly organized and the best regulated government on earth. I shall feel it my solemn duty, to the extent of my feeble powers, to oppose its progress and destroy its influence.

What would be the consequence of separation? It requires but little knowledge of human nature to discover that states too heterogeneous in their elements, and too distant in their affections and interests, to harmonize in the happiest political union that the world ever exhibited, could not long maintain peace with each other when that bond was severed. The example of the world confirms this apprehension. The little republics of the ancient world were always at war with each other; the states of Greece could never be restrained by the consideration of their common safety, from bloody wars among themselves. The little sovereignties of Germany, by their desolating wars against each other, have dyed their fields and swelled their streams with blood. And who could anticipate a happier state of things in this country? The elements of war are already kindling in the phrenzied passions which are eternally urging this subject, and if the fatal blow shall be struck to sever the bond of union, it will commence in blood, and in its progress will exhibit scenes of devastation more shocking to humanity than all the feuds of Europe or the vandalism of the world. The responsibility will rest upon those who are sowing the seeds of discord, if such a state of things must happen. Congress has again and again refused to hold jurisdiction of this subject even for discussion upon its merits. Congress, the guardian of the Constitution, and sworn to support it, would, in so doing, be guilty of moral treason against the liberties of the people.

I cannot suppose all who give countenance to these measures are considerate of the consequences; but a mistaken enthusiasm in honest minds may produce effects as direful as wilful error. I have been in the service of my country thirty-six years, and it is my determination to retire with the consciousness of never having done an act which would have the remotest tendency to weaken the bond of our union, or to have participated, with those who profess higher obligations to our country than those imposed by the constitution.

My declining to present the petition does not arise in any degree, from a want of due respect to yourself and those associated with you in it. It is the discharge of a public duty which requires me to return it. It is my disposition at all times, to fulfil the wishes of my fellow-citizens in every thing compatible with the obligations which I owe to my country; and to citizens so respectable in private life, I could not abruptly return the petition without assigning my reasons for so doing. Having given you a hasty outline of my views, you will perceive that, with all the regard I entertain for you personally, I could not consistently present the petition to the Senate. I wish not to invade your right of imparting your petition, nor do I complain of the manner in which you have exercised it; but I know of no law, nor of any part of the constitution, which requires me to present a petition which I believe to be in its call, repugnant to the constitution and dangerous to the country. It is only in obedience to my own conviction of duty that I decline, and in so doing, I hope you will believe me when I aver that it will ever give me real pleasure to serve you, or any of the petitioners, when I can do so without violating my duty to our common country.

Most respectfully,

R. M. JOHNSON.

TO RICHARD M. JOHNSON,
Vice President, and President of the Senate of the United States.

SIR—Your letter of Jan. 4th was duly received. In it you decline to present to the Senate of the U. States, over which you preside, a petition, praying for such alteration of the Constitution as will abolish all requisition upon the people and public officers of the nation, and of the State, to aid, assist, or participate in holding human beings in slavery.

As you have given, and made public, your reasons for this refusal to present the petition, I propose publicly to reply to them: and I request all editors who have published your letter, to copy this response.

You say, that if the proposed alteration of the constitution could be effected, it would involve the destruction of the Constitution itself, and the tearing asunder of the bonds of our union. If this were a correct opinion, and the fact of its correctness were sufficient reason against making the proposed change, then it would be very proper to urge in Congress this view of the subject, as an argument to show that the prayer of the petition should not be granted; but it is not, in my opinion, an effective argument to justify a refusal to present and consider our petition. If it be so very evident that your view is correct, then there can be no danger that the prayer of the petition will be granted, and no harm in presenting it, and obtaining the decision of Congress upon it. But if it be not perfectly evident that we are in the wrong, and if there be a probability that those who sustain our views will have the best of the argument, then it is a great infringement of our rights as citizens, (however well meaning the mistaken motives which lead to it) to refuse us a hearing before the representatives whom we help to elect, and to compensate, and whose laws we are compelled to obey.

You call the Constitution a sacred instrument.—In using this expression, I cannot suppose you mean that its framers were infallible in their political views, inasmuch as a majority of them, I believe, held opinions adverse to your own. I cannot suppose that you meant that the instrument was made so perfect that it could not be improved by change; for, I doubt not, you approve of the changes effected in the twelve amendments that have been already made, and I know that you are, or at least have been, desirous of further changes, for I have read the record of your votes in favor of such further changes. If you mean that its provisions, while in force, are sacredly to be observed, then I must think that we in framing our petition have conformed to those provisions, and that you in refusing to present that petition, have violated them, and consequently, have yourself infringed the sanctity which you claim for the instrument. The Constitution itself most clearly guaranties the right to alter it, in the manner that we have proposed; and it declares that no law shall be passed to prevent the people from petitioning for a redress of grievances. If the whole Congress combined cannot, even by passing solemn laws, prevent our petitioning, then surely a single member of it cannot rightfully, without any law to countenance him, prevent us from doing so. To prevent our petitions from being presented and heard, is in effect to prevent our petitioning, within the meaning of the Constitution; and such I have no doubt would have been your own opinion, and that of every one who has infringed our claim to be heard, had the question first arisen on a petition, to the object of which you and they had been favorable. I draw this conclusion, because not a single individual who is in favor of the object of the petition, doubts that the refusal to receive it is an infringement of the intent of the Constitution, while large numbers of those who are opposed to its object, coincide with us as to our right to be heard. Where all of those whose ulterior views are favored by a certain construction of an instrument, are agreed as to that construction; and a large portion of their opponents coincide with them, I think we have the best proof that can possibly exist in any disputed case, that the construction is the true one.

You intimate that to make the alteration we propose, would be contrary to the spirit of the original compact. If it were so, that would be no valid reason for refusing to receive, hear, and consider our petition, though it might be advanced as a reason for not granting its prayer. Every petitioner has the exclusive right to judge in the first case for himself, whether the object proposed in his petition be a proper and constitutional one; and it is only after hearing the petition, and the arguments which may be alleged in it, that Congress can rightfully overrule his judgment. The question of expediency and constitutionality is to be decided by Congress after the hearing of the petition, and not before. To prejudge the question either of expediency or constitutionality, and upon such pre-judgment to refuse to receive the petition, is, in each case, alike a violation of our sacred rights, and such a violation as but few monarchs have ever had the hardihood to commit.

I am willing to admit that you, and others, who take the like course, suppose that you do not infringe our natural and constitutional rights, because I have learned, by observation, that when men of superior talents and of general good intentions, have once been misled so far as, under ideas of an overruling expediency, to become the advocates of the continued violation of what they admit to be the natural and inalienable rights of man, they will afterwards be ready to adopt as sound, all sorts of absurd reasoning which goes to aid in the carrying out of the wrong.

I have said that if our objects were contrary to the spirit of the national compact, even that fact would afford no justification of the refusal to present or receive our petition. I will now add, that our object is, in truth, strictly in accordance with the spirit and intent of the Constitution. The framers of that instrument *did intend* that it should not be perpetually subservient to the gross oppression and injustice which is embraced even in the mildest species of slavery. They contemplated the extinction of that evil, and the alteration of the Constitution so that it should no longer sanction it. For external evidence of this fact, I will refer you to Weld's pamphlet, entitled, "Power of Congress over the District of Columbia,"—for internal, and to my mind all-conclusive evidence, I will refer you to the fact, that the convention which made the Constitution declared one feature of it only to be unalterable, except by unanimous consent, viz: that feature which gives the States an equal suffrage in the Senate; and I further refer you to the still stronger fact, that while the framers of the Constitution gave to slavery and to slaveholders certain immunities which were not to be taken away prior to 1808, they declared that after that year those immunities should be subject to change in the same manner as other parts of the instrument.

Article fifth of the Constitution, after giving the general power to amend by the act of two-thirds of the Congress and three-fourths of the States, provides "that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner, effect the first and fourth clauses in the ninth section of the first article, and that no state without its consent shall be deprived of its equal suffrage in the Senate.

The first clause here alluded to is that which authorises such states as may see fit to import slaves until 1808; and the fourth clause is that which prevents the slaveholding states from being taxed in a greater ratio than that of reckoning five slaves equivalent to three freemen.

If the convention had not expressly restricted the alteration of any part of the Constitution, it might be argued, with some show of plausibility, that there might be alterations proposed contrary to the intent of the amendatoty clause; but when that body explicitly declared what portion shall be unalterable, except by unanimous consent, it did what was equivalent to declaring that all other portions might properly be changed in the ordinary mode; and when they declared that the slaveholding immunities of the instrument should not be changed prior to 1808, they in effect said, "we will give you time to prepare for a change in this respect, but it is our intention that such change shall ultimately be effected, or at least that it shall be deemed proper to effect it, if the requisite vote can be obtained, and it shall be deemed lawful and proper to strive to obtain such requisite vote."

The constitution was formed with a view to advance liberty, and abolish slavery. Some of our southern brethren would *now* construe it so as to diminish liberty and increase and perpetuate slavery.

You express the opinion, that when the slaveholding compromise is abandoned, "we shall become as many distinct nations as we are states." I cannot see why the twenty states whose vote would be necessary to effect the change should afterwards divide themselves into twenty distinct nations.—Such a result appears utterly improbable. Nor can I see why the remaining six states should dissolve the union in consequence of such change. To suppose they would do so, is to set a low estimate on their justice, prudence, and patriotism. For them to object to the other states doing as they are allowed themselves to do—that is, form their own regulations, according to the dictates of their own conscientious and reasonable; and if it were not, it would be unadvantage them to dissolve the Union. Such dissolution would impair rather than strengthen their unjust hold upon their slave property. And, moreover, as you have well pourtrayed, it would subject them to many calamities. I have such confidence in their wisdom as to believe that the picture of the consequences of disunion, which you have drawn, would deter them from the mad experiment.

You have addressed your warning on the subject of disunion to the wrong quarter. It is not we that threaten it. You should offer your arguments to those who do. We should violate our consciences by making concessions of the kind you recommend: but our southern brethren would neither sacrifice their consciences nor their interests by abolishing slavery: on the contrary they would do homage to both. You ask us to make concessions contrary to principle, for the sake of union—why not rather ask our southern brethren to make concessions consistent with principle for the sake of union and harmony and justice. Five-sixths, not to say nineteen-twentieths of the people of the union have an interest opposed to slavery; you ask them to concede this interest, for the sake of harmony, with a small portion who may suppose that they have a contrary interest. Nine tenths of the people believe slavery to be unjust; you ask them to violate principle, and to commit what they believe to be injustice, for the sake of harmony with one-tenth. Why not ask the one-tenth to yield?

I am convinced that if slavery were abolished in the south, the rise in the value of real estate in five years would more than compensate the price of the slaves. Moreover, the improvement in morals, in order, in peace of mind, would be far greater than any pecuniary considerations. Look at the want of energy, industry, science, literature, and improvement in the south compared with the north, and see if you can hesitate as to the advantages. Look at the homicides and other immoralities in public men, judges, and presidents of colleges and literary institutions. Read the accounts of slaves killed by masters, and of masters killed by slaves, and contrast it with the fact, that in six and a half years of freedom in two of the British West Indies, and two and a half years in the remainder; not a single white man has been killed by one of the African race; and see if you can hesitate as to the just and expedient course.

So great is my attachment to the union, that for the sake of perpetuating that union without any accompanying oppression to be committed by us of the north, I should be willing to waive any question of the strictest right, and see the whole of the public lands appropriated through a change of the constitution, to the extinction of slavery; and such I believe would be the sentiment of a vast majority of the people of the north. But I cannot consent under apprehensions of possible consequences, which I believe to be imaginary, and which if realized at all, will not be so through the fault of those with whom I act, to be a silent and willing participator in what I believe to be the greatest injustice and oppression on the face of the globe.

In advising us to sacrifice our own consciences, and the rights of two millions and a half of human beings, under the apprehensions of which you speak, you do not counsel us to follow the golden rule of doing to others as we would that they should do unto us. You do not advise us to act on the principles which would govern yourself in analogous cases.

If the northern states were to propose the establishment of a monarchy, and threaten a dissolution of the Union, unless the southern people would consent to such establishment, you would advise a refusal on the part of the south at all hazards. And yet there is not one southern man who would not rather become subject to a monarch than to be made a domestic slave. If the rest of the Union should propose that the present free citizens of Kentucky and Tennessee should be punishable by death, for twelve offences which should not be so punished when committed by other citizens, and should declare their determination to dissolve the Union if their demand were not conceded, you would advise the citizens of those states to let the Union be dissolved rather than submit to such injustice. Yet you ask us to voluntarily aid in inflicting such injustice on others, under a vague and remote apprehension of a dissolution in case we do not comply. If the rest of the Union should attempt to make all of your free citizens prisoners for life, without liberty of locomotion or of action, except at the will of another individual, you would advise resistance at the expense of dissolution. Yet you ask us to aid in making others prisoners for life, without the commission of a crime on their part, for the fear of a remote and uncertain dissolution. If the rest of the states should propose, under penalty of dissolution, that the citizens of your quarter of the Union should not be at liberty to choose their own occupations, each one for himself, you would advise resistance and certain dissolution, rather than submission. Yet you ask us to inflict this gross wrong on a greater number, for fear of possible disunion. If we should propose that yourselves, your wives and your daughters, should be subject to all imaginable personal violence from the depraved and unprincipled of other states, without having the privilege either for themselves or their relatives, to testify in a court of justice against the violator, you would advise disunion rather than submission. Yet you ask us to inflict, by our own voluntary aid, this outrage upon two and a half millions of people for fear of an ideal disunion. If we proposed that your citizens should be compelled to relinquish to others one-half their earnings, or to retain no more for each, beyond a peck of corn a week and a scanty habiliment than another person, revelling himself in luxury produced by their labor, should voluntarily leave to them, you would advise resistance and voluntary disunion, rather than submission to this wrong. Yet you ask us to be silent participants, without any known termination, in inflicting this wrong, for fear of an imagined dissolution. If we propose to deprive you of the use of those organs and faculties which God has given you—if we propose to close against you the book of knowledge, and that to you wisdom should be "at one entrance quite shut out," and that he who should teach your children to read, to write, and to study the books of history and of revelation, should be punished "with death," you would be roused to the highest pitch of indignation; you would exclaim—"Give us dissolution, war, monarchy, death itself, rather than such tyranny and degradation." Yet you ask us cooly to aid in committing this wrong upon others, for fear that those who wish us to aid in it will withdraw their friendship and association if we do not. If we proposed that your wives, your husbands, your parents and your children, should be forever torn from each of you, whenever it should suit the interests or the caprice of a single individual to do it, you would say, "Give us no union at such a cost."

Thus you ask us to be voluntary partners in inflicting seven different species of enormous outrage upon a population almost equal to that which rebelled against England, on account of wrongs which Mr. Jefferson declared to be not equal in whole ages to one hour of the oppression which you wish us to exercise. You ask us to impose those seven cruel burthens, for fear of dissolution, when you would not yourself, with your friends, submit to a single one of them, if you knew certainly that such dissolution would be the result of a refusal. In doing so, you ask us to violate a rule, which, as Christians, and as honest men, we are bound to observe, leaving the results to Providence.

Will it be said that I have supposed the cases of infliction of these wrongs upon a people who, in consequence of being used to liberty could not bear them with the same ease as those who have been accustomed to endure them from childhood, then I answer, if we were to propose their infliction upon all your children hereafter to be born, you would say, "Give us dissolution a thousand times sooner than the subjection of our posterity to such outrages."

Will it be said that the colored man is inferior in intellect, and therefore can bear these things better than the white man? I answer, without debating the point of the truth of the allegation, that if the northern states should propose that every southern white man, whose intellect, determined by a standard to be applied by southern slaveholders themselves, should not be superior to the average intellect of the slaves, should be enslaved, the south would, with one accord, give us disunion in answer.

No people on earth are more anxious than slaveholders to avoid slavery for themselves—none so often refer to it as an illustration of the greatest of misfortunes. This is a sufficient answer to all arguments in favor of the happy condition of slaves, as well as to those in favor of our voluntarily assisting to make slaves, or continue as slaves, any human beings.

You urge upon us the duty of conciliation. We recognise it, and are willing to extend conciliation to all men. But we cannot see the propriety of that conciliation towards one man, which annihilates all conciliation toward another—we cannot see why we should aid one person to inflict imprisonment and stripes, and plunder upon an innocent individual for the mere sake of conciliating the wrong-doer. We think that conciliation is as much due to him who is in the right as to him who is in the wrong. And it is because you ask us to be most unconciliating towards millions, that we decline a voluntary compliance with your demand.

Some of our southern brethren are constantly lecturing us on the value of a union which we have never assailed, while they as constantly threaten to dissolve it themselves. With like incongruity they urge upon us the sacred duty of observing the guarantees of the constitution, while they do not hesitate to violate them on their own part. They have not only in the House of Representatives violated by a standing rule the constitutional right to petition, but, on a late occasion, when we forwarded a petition which was no infringement of that rule, they voted, in opposition to the plainest principles of language, fact, and common sense, that it did come within the prohibition. They have passed laws in direct violation of that principle of the constitution which guarantees to the citizens of each state all the privileges of citizens in the several states. And that freedom of speech and the press which the constitution and their own laws recognize, they have destroyed by Lynch law: and their politicians come on to the north and in their own cities, claiming for themselves the right to discuss all our institutions, publicly proclaim, that they will hang us on the first tree if we exercise the same privilege in their section of the country which they exercise here.*

If we were not extremely forbearing, such things would induce us to do, as some of our brethren of South Carolina have already done—calculate the value of the Union.

I say these things in no unkind or uncharitable spirit. I attribute the evils I speak of, to the system of slavery itself, and not to any peculiar obliquity in those who do the wrong. I freely admit that the north may be as culpable in relation to slavery as the south. It is against the system that we contend, and we hope to do it in all charity, and all reasonable allowances for education, prejudice and circumstances.

You say "there exists a deep motive in the bosom of every one within or without the limits of our confederacy who is hostile to republican government to join in this hue and cry against domestic slavery, in order to hurry us on to ruin." In answer, I would observe, that both in this country and abroad, so far as I am informed, the opposition to slavery comes far the most from those who are friendly to republican and liberal government, and

* Gov. Call's speech, at Philadelphia.

the advocacy of slavery most from those who are monarchial and aristocratic. However that may be, it makes no difference to me who advocates the right; it is my duty to support it, whoever may be the persons or whatever their motives, who do likewise. There are few human beings who are right in all things; and I am therefore always pleased to see those who do wrong in one respect, advocate the right in others, and that thus the wrong-doers work against each other, and each in his turn helps those who support the right. If all wrong doers were combined to uphold each other, I fear there would be little justice or freedom left on the earth. It therefore gives me great pleasure to see monarchists and aristocrats striving against slavery, and also great pleasure to see slaveholders striving against monarchy, and against all other aristocracy except their own. I am ardently opposed to monarchy and to aristocracy of every species. I believe, however, that aristocracy is generally more oppressive than absolute monarchy; and that of all species of aristocracy, slaveholding is the most oppressive upon its victims. Your opinion on this point may be known, if you will state which you would prefer, to be a slave, or the subject of the most oppressive monarchy or aristocracy in the world.

You speak of the right of each state to regulate its own policy in relation to this matter. The very object of the petition which we sent you was to secure this right. You say that those who hold slaves "have shown no disposition to interfere with the regulations of other states, and they will suffer no interference with their own." Here I must dissent with you on a question of fact. I think they have both interfered with other states and insisted that other states shall interfere with them. They have procured to be inserted in the constitution a provision which we wish to amend, that does dictate to us our internal policy—one that requires our taxes, our prisons, our judges, and our executive officers to be devoted in our own territory to aid in grievous oppression. If England or Russia should insist, as a condition of amity, on our oppressing every subject of theirs who should flee and pass through our borders, you would resist the claim. Yet you have not been content with the provisions of the constitution, but have sent your ambassadors to our state legislatures and induced them to regulate their internal policy according to your wishes,—not only so, but the minority of the people in South Carolina, Mississippi and Louisiana, ask our citizens to assist with their blood and their treasure, in enabling them to maintain a local dominion and tyranny over the majority in those states.

There are no people on earth so disposed as slaveholders to interfere with the policy of other countries. This is a natural result of the system itself, for slavery is the greatest known interference of one class of men with the rights and interests of others, and those who practice the greater will not be likely to hesitate at the less. As this was true of the slaveholders in the tyrannical republics of Sparta and of Rome, where human beings were required to kill each other for the amusement of the aristocracy, so it is true of the slaveholders of this day.—The institutions, religious and political, not only of the northern States, but of England, Mexico, Texas, France, China, and Africa, are the constant subjects of the solicitude and care of our southern slaveholding brethren. They could pass resolutions and furnish money in aid of South America, Texas, Greece, and Poland. They will, through our Secretaryy of State, request the Pasha of Egypt not to oppress the Jews of Damascus. They would protestantize France, christianize India, and civilize Africa; yet they would deny us the right of attempting by moral suasion to convert themselves to our views of Christianity.

A few years since, in answer to our suggestions, we were asked to point out a mode by which our southern brethren could rid themselves of this evil. Now we can do it most conclusively. Is it desired that the colored population should remain in this country, on the supposition that they are best adapted to till a southern soil? The example of the West Indies shows that they may be emancipated, and remain with far more safety as freemen than as slaves. Is it desired to encourage their migration out of the union? There is now no necessity to wait for a colony sufficiently extensive in Africa, and for sufficient funds to transport them there.—The soil of Guiana offers a more eligible place of settlement, with space for ten times the whole slave population of this nation, and the passage of all will be paid by the people of that country, so anxious are they to receive them. In offering this suggestion, I do not recognize the right to effect compulsory migration.

You speak of the "inestimable blessings, the inexhaustible happiness, and the innumerable benefits arising from the most perfectly organized and best regulated government on earth," and intimate that the support of abolition will endanger them. I believe it to be the only means to secure them, and to render them more perfect. I refer you to an article in the Washington Globe, published directly after the date of your letter, in which it is, as I think justly, asserted, that if the abolition agitation goes on, the people of England and of Europe may observe, that liberties by the dissemination of its free archy and aristocracy will reign triumphant. This article was from an opponent of abolition. It was in connection with, and through abolition principles, that our independence and liberty were established. The Congress of 1774, unanimously signed a declaration against slavery. The declaration of independence reiterated the sentiment. And the democratic party, to which you and myself have been attached, rose to power and dominion under the guidance of such open and active abolitionists as Franklin, Jefferson, Rush, and Gallatin. When the seductions of office, and the misapplied doctrine of State rights (excellent when truly applied) induced the active men of that party to become the advocates or apologists, or abettors of slavery, the party was overthrown. Slavery is essentially hostile to democratic principles. No concessions can bring the majority of slaveholders to support them. In return for the deviations of Mr. Van Buren and his friends, the majority of slaveholders in every State voted against him. Democracy, to be sustained, must have freedom of speech, and warmth and benevolence of heart. Slavery checks and chills those feelings and actions. When democracy combines with tyranny, the concessions must be on the side of the former. Our public men and papers must not speak too openly and enthusiastically of the natural and equal rights of men, lest the slave should hear of it, and become discontented; or lest the slaveholder should hear of it, and vote against the party. How different is the cold calculating tone of your letter, from the warmth and zeal which you manifested of old times, in contending for justice and equal rights, when you were wont to recommend the establishment and activity of abolition societies! You are now taking a part not congenial to your general character, and I hope not to your feelings. In inviting you to abandon it, I ask you to bear in mind that your party, after its first elevation, was never in the minority till it formed a most unnatural alliance with slavery.

In speaking of the inexhaustible happiness that flows from our system, I suppose you do not take two millions and a half of our oppressed population into consideration. And so, when you speak of your thirty-six years of service to your country, I suppose you mean service to the remaining portion of the people, to the exclusion of the two millions and a half of oppressed. Could you not now afford to devote a few years to the service of the remaining portion? By doing so, you could terminate life with a consciousness of having acted well for your whole country, and not merely for a privileged order.

If you mean (as I presume you do not) to include the two and a half millions among the receivers of those inexhaustible blessings, I must differ from you. My inquiries have convinced me that American slavery is the most oppressive on earth, and that we of the North are full participators in its iniquity. Monarchial slavery, Pagan slavery, Mahomedan slavery, and Catholic slavery, where the latter still remains, are all milder than the slavery of the professed Protestant Republicans of our own country. That African slavery is far milder, you may be convinced by reading Lander's recent travels. Under the monarchies of France and Denmark, the slaves are instructed, instead of being prohibited from knowledge, as with us. In Mahomedan countries, the slave may acquire learning, and can, by law, seek a new master, if he is oppressed. Under the Spanish monarch, the slave is assisted by law in acquiring his liberty, while, in our country, the master is restricted from granting it. While we exert ourselves to spread republicanism every where, would it not be well for us to be as lenient towards the most oppressed in our land, as are the monarchs of other countries? While our slaveholding Protestants send the Bible and the missionary to the Pagans, Mahomedans, and Catholics, would it not be well for them to conform, as nearly as those people, to the most important precept of Christianity? Slavery has melted away in almost every Catholic country, under the influence of their clergy. But here we find a large portion of the Protestant clergy among its supporters or apologists.

You intimate that the condition of the slave has been rendered worse by the exertions of abolitionists. If it were so, temporarily, I doubt whether that would afford a good argument for your purpose. Moses did not cease to remonstrate with Pharaoh, although his remonstrances temporarily increased the oppressions of the Israelites. I doubt, however, the correctness of your opinion. I do not question that your own slaves, so far as your personal observation could control their usage, have always been mildly treated, in comparison with other slaves, although you would think it hard treatment for yourself, and your friends and relatives, to be put in their condition. Now I do not believe that you have become more oppressive in consequence of the moral admonitions of the abolitionists; and, as to other slaveholders, I have it from such sources as to convince me of the fact, that their treatment has become mitigated within the last ten years. This I derive from information; and, if it were not so, I trust I should have more charity for them than to believe that the reminding them of the principles of Christianity and of republicanism could induce them to depart more widely from those principles; or, if it did so, it would be only under the excitement of the moment.

In conclusion, I would respectfully refer to your vote, which, if I recollect right, you gave in gratitude for the act of Lafayette in supporting the liberties of a distant people by force of arms, and ask you, as a consistent man, to allow us to advocate liberty every where, by argument. I refer to your recent letter, concerning a bankrupt law, in which you treat it as monstrous to imprison a man for debt who is guilty of no crime, and I ask you to carry out your principles, and advocate the liberties of all who are neither criminals nor debtors.

If you yield to the natural impulses of your heart, and to the guidance of the general principles which you have always held, and discard the miserable advisers who will constantly recommend the sacrifice of principle to a false expediency, I doubt not you will soon be found among us, engaged in a cause which I believe must prosper, because founded on the rock of immutable truth, and supported by those who place justice among the first of duties, and who are neither monarchists, aristocrats, nor plotters of disunion.

I remain, with respect, your friend,

THOMAS EARLE.

FEBRUARY 4th, 1841.

THE SOCIETY OF FRIENDS, NO. 2.

At a meeting of the New-York Association of Friends for the relief of those held in Slavery, and the improvement of the Free People of Color, held at Flushing, the 22d of 10th month, 1840,

The committee appointed thereto made the following report, which was adopted, and the Acting Committee were directed to have five hundred copies printed for the use of the members of the Association, and Friends generally, viz:

To the New-York Association of Friends.

The committee to inquire into the grounds of the unfavorable feeling entertained by many Friends towards this association, and others of like character, report, that they have heard much said against religious and benevolent associations generally, and the following appear to be the principal objections raised against them.

1st. It is asserted that they are formed in the will of man, and that all attempts to do good in our own will, so far from benefitting mankind, are essentially wrong and sinful, because not done under divine guidance.

2d. That the great and noble of the earth, as well as the low and vile—the moral and the immoral—are alike invited to join and aid in these concerns; and therefore, it is presumed, they cannot have a right origin.

3d. That they may draw Friends to associate with the people of the world, and even with the clergy; and may lead to the violation of some of our important testimonies, particularly that against a hireling ministry.

4th. That Providence could remove the evils of slavery at once, but he does not do it;—are, therefore, it is asked, abolitionists wiser and more benevolent than *He?*

5th. That seeing the Society of Friends find no way open to move forward in this concern, associa- dividual faithfulness, to reflect upon the body. In- but for this reason they cannot approve of associated action.

6th. It is said that the slaveholders are less happy, and are in a worse condition than their slaves; why then confine our sympathies to the latter?

7th. Abolitionists speak as if their efforts were the only hope of the slave; overlooking an overruling Providence.

8th. Abolitionists use harsh language.

9th. The Society of Friends, it is said, is a religious, not a benevolent institution, and therefore slavery is not a proper subject for its care.

These we believe to be the chief objections; and we shall proceed to give our views respecting them; because, if they can be sustained, we ought to dissolve this association; but if not, it seems proper we should point out their fallacy.

Answer to the foregoing Objections.

1st. As to the general charge that all these associations are formed in the will of man, we deem it an uncharitable assertion, and not to be sustained. "Who art thou that judgest another man's servant? to his master he standeth or falleth." When we see men come forward with a self-denying zeal, in a work of humanity, and devote their time, their talents, and their wealth, to promote the welfare of their fellow-creatures, even when they know that, from the state of public feeling around them, they will receive from their friends and the community at large, reproach and censure; we see no just grounds to ascribe their conduct to selfish motives. Unless indeed a love to hear the still small voice of approbation in their own breasts, the reward of faithfulness, may be termed a selfish motive. We may charge others with doing "good works," in their own wills, when it is not so, and when, at the same time, our own opposition to "good works," *is*, and in the very nature of things, ever must originate in our *own wills*. We are not aware that abolitionists have ever invited the immoral to join them.

2d. This association being composed of members of the Society of Friends, exclusively, the charge of eating with "publicans and sinners" may not apply to them. We, however, believe, that Friends have always felt constrained, when truth required it, to address, remonstrate with, or invite, any and all to do right,—to stay the arm of oppression and be just. And the hearts of Friends have often been influenced by their heavenly Parent so to do, individually and collectively. Recent evidence of this, we think, may be found in their various efforts with all classes of the community, on behalf of the cruelly oppressed aborigines of our land; and we conceive, if the ground taken by some on the subject of slavery be correct, to be consistent we must abandon the Indians also.

3d. This objection of mingling with others, like the last, does not apply to this association. But, on behalf of those to whom it does apply, we would say, that our devoted predecessors mingled, when duty required it, with all classes of the community, and their lights were seen shining brightest where most needed; and, not unfrequently, in the presence of those dark bodies, the clergy. We would by no means be understood as encouraging such intercourse, unless under the requirement of duty: and, whenever such requirement is witnessed, we

believe a guard will be felt not to violate any of our testimonies, but on the contrary to support them.

4th. This objection was mostly answered in our last report. It is marvellous how enlightened men, who have any just sense of the position in which their Creator has seen fit to place them, can expect Him to compel them to be virtuous. We sometimes hear it said, with a semblance of piety, as proclaiming a belief in an over-ruling Providence, that whatever is right will surely take place: and so it would, were men to yield to the discoveries of truth; but the visitations of divine grace are not irresistible. *Man*, as a free agent, can obey or resist them, or there could be no virtue, nor any vice. Still, the divine government is over all, and man must yield in mercy or in judgment. Is he not warned against evil, and has he not often experienced the painful fruits of disobedience? Is it not enough that he is invited by every worthy motive to obey the secret monitor in his own breast, and be happy? What greater evidence of tender paternal care does he require? But we are told we must wait until Providence shall see fit to do away this evil; as if indeed the impressions of sympathy for our suffering fellow-creatures, imprinted on the heart by the divine finger, were not the very means designed for its removal.

In yielding to these impressions, mind acts upon mind, and these uniting in one kindred stream, form at last a current strong enough to sweep away the evil. But, as this brings us again to associated action, which is deemed so objectionable, a few remarks on this subject seem necessary.

We place a very high estimate on individual faithfulness, and it should be kept in mind that associated action is no further valuable, than as it consists of concentrated individual faithfulness, and as it furnishes a medium of strengthening what is good. In union there is strength. Few Friends will deny that there is at least one religious and benevolent association that is right, or that was so in its origin—the Society of Friends. Is then the light of truth confined to us? or are its emanations extended to all? If the latter, do all others reject it, and we only obey its discoveries? We conceive that were we to see ourselves in the true light, we should think more charitably of others, and less highly of our own attainments, and of our own faithfulness.

If the ground of exclusiveness thus assumed, be tenable, it appears that it would be wrong for Friends to join others in providing fuel for the poor, or in aiding them in any other benevolent work; and yet when Friends join the rich and the great in banking and insurance companies; when they connect themselves with others in extensive and hazardous mercantile speculations, and are successful in accumulating wealth, the love of which we fear is even now making great inroads in the Society, how seldom do we hear the voice of warning raised among us.

5th. The testimony against slavery began originally with individuals, and gradually spread, until the body adopted it. But we apprehend it has subsequently much declined in a society capacity, and numbers now, regardless of facts, and blind to passing events, tell us that the movements without have closed every avenue to useful action:—that it is an exciting subject,—we must be still. These, we think, would act more consistently were they to take their own advice, and manifest less excitement, and less zeal, in their efforts to crush the labors of others. Why, we ask, should our feeble efforts to keep this testimony alive, expose us to their censure? Friends freely proclaim the errors of the world at large, and shall we seek to cloak our own? We believe we are in duty bound to hold them up to view, that they may be corrected. If those who have long told us, and who doubtless will continue to tell us, that they see no way for them to move forward in this concern, would rest *there*, and throw no obstacle in the way of *others*, who not only do see their way clear, but feel bound to travel in it, the cause might progress, and the former might "sleep on," until awakened by the cry, "the day is far spent!" "the night cometh, wherein no man can work!" The benefit of associated action has been already pointed out under the fourth head.

6th. Abolitionists are far from confining their sympathies to the slave; the slaveholder has his full share, and there is no doubt that he would partake largely of the blessings that would result from emancipation. Towards him and his *advocates* they chiefly direct their efforts, believing the condemnation of these must be great, for continuing, in the face of light and knowledge, to support a system so baneful to all concerned, so immoral, and so wicked. "If I had nor come and spoken unto them, they had not had sin; but now they have no cloak for their sin." "The times of ignorance God winked at, but now commandeth all men every where to repent."

It is said that the continuance of slavery is of far less consequence than the salvation of one soul; and, strange as it may seem, this is urged as a reason for ceasing our efforts against an evil that is at war alike with the temporal and eternal well-being of those involved in it.

7th. Abolitionists, we believe, always, directly or impliedly, speak of their efforts as being available under Providence only; well knowing that they of themselves can do nothing in this great work. Yet, convinced as they are, that the visitations of divine grace are the means designed by our Heavenly Parent for the peaceful removal of this evil, and knowing from experience, that attention to these impressions will lead men to labor individually and collectively for its removal, they would ask, were those impressions rejected, and these means defeated, what hope is left for the slave? What but divine judgment would remain, to sweep away this iniquity? And should we see it end in blood, after having faithfully labored to avert such a calamity, we shall have the consoling reflection that we have washed our hands in innocency.

8th. Abolitionists are charged with using harsh language:—surely, if any enormity would warrant the use of severe terms, we have been more severe than the truth required; our object is not irritation but conviction. Paul, it is recorded, was at one time greatly troubled at the conduct of certain reformers in his day, and persecuted them even "unto strange cities," being as he said "exceedingly mad against them;" and if there are any among us who can truly adopt the language of that eminent instrument, may the scales fall from their eyes, and they also pursue his subsequent course, even at the risk of being charged with turning the world upside down. We believe that all our testimonies are closely connected and will rise or fall together, being fruits of the same Spirit. Formerly we had a powerful testimony to bear against slavery; is it now turned against those who are seeking to remove it? A testimony against war; is it now against non-resistants? Against intemperance; is it now against temperance associations? A tree is known by its fruits; "men do not gather grapes of thorns, or figs of thistles." John said unto Jesus, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, forbid him not; for he that is not against us is for us."

We have long maintained a testimony against a hireling ministry; may it ever be maintained: and should severity of language be required in the support of any of our testimonies, may we use it unflinchingly, in *love*. We trust we are not departing from this when we say, that all true Friends are abolitionists. Indeed, so sensible are all our members of this truth, that when any one undertakes to denounce abolitionists and their measures, he is generally careful to tell us that he himself is an abolitionist, and would take great offence if his claim to that character should be doubted. The spirit manifested on these occasions, being disguised *selfishness*, turns many from this good work, and the cause suffers.

9th. "The Society of Friends are said to be a religious, not a benevolent institution, and that therefore slavery is not a proper subject for its care." Religion and benevolence, we view as a *tree* and its *fruit*; as *cause* and *effect*. And if, as some suppose, benevolence may exist without religion, we are not prepared to admit that the religion of Christ can exist without benevolence. The duties incalculated by Jesus were, to a large extent, of a moral and benevolent character; witness his sermon on the Mount, and the parable of the good Samaritan. If it were right to exclude benevolent action from religious bodies, the priests and the levite were blameless in leaving the wounded man by the way side, provided they were engaged in the service of the church. Well might the apostle say, "Show me thy faith without thy works, and I will show thee my faith by my works." In accordance with these views, we find that the monthly meetings for discipline, in the Society of Friends, had an almost exclusively benevolent origin, being instituted primarily for the relief of the poor; so that this objection, so far from being sustained, either as respects the society at large, or associations of its members, would defeat the very object of their establishment.

Persuaded, as we are, that the cause in which we are engaged is founded on an immutable rock, we dare not abandon it; and feel constrained to call upon our friends to examine the position that we, as a religious body, occupy. There are those who believe that the attitude many Friends have assumed on the subject of slavery presents a great barrier to the removal of that evil. Well was it said by an eminent statesman lately, "Had Friends continued faithful to their testimony against slavery, before this time it would have been swept from this continent."

Having experienced peace in this righteous work ourselves, we affectionately invite our beloved youth and all others, faithfully to investigate the subject, and move therein as may most contribute to their peace. May they seek aright for ability to cast aside the alluring pleasures of the day, and patiently travel the path of duty. Then will our various testimonies again arise in their pristine strength and beauty; and when this work of justice and mercy, to which we are all called, shall be accomplished, the oppressed, and those who are now their oppressors, will alike bless them; and having fulfilled the work of our day, we may be favored to lay down our heads in peace.

Signed on behalf of the Association of Friends, &c.

CHARLES MARRIOTT, } *Clerks.*
SARAH H. MARSHALL, }

The concern and exercise of our brethren, at their late Yearly Meeting in Ohio as exhibited in the following epistle, is so in accordance with our own, that we subjoin it.

To the members of the Society of Friends, constituting Ohio Yearly Meeting.

DEAR FRIENDS:—That subject of human wrong by which we may be considered to be surrounded, and which, more than any other, perhaps, calls for our deepest sympathies, has at this time taken deep hold of the minds of Friends—we mean the enslavement and general oppression of the colored population of the United States;—and after much exercise, it was agreed to memorialize the Congress of the United States for the abolition of slavery and the slave trade within its jurisdiction, and the Legislature of this State for the repeal of those statutes by which our colored brethren are denied the exercise of many of their just and inalienable rights. And in view of the relation which we sustain to these subjects, the insidious and onward march of the spirit of tyranny over our land, the support and sanction it receives by our fellow-citizens, as a body, and a conviction in the minds of many that the liberty of conscience and the subversion of religious toleration are threatened by the continued extension of this great enemy to liberty and virtue;—we feel constrained also to address the members of our religious society, in order to strengthen their hands in bearing a more consistent and faithful testimony against the system of slavery in every form, and under every modification.

Recognizing, as we profess to do, by assuming the Christian name, the perfect equality of every human creature, it is important that we become divested of prejudice—that antagonist of the principle of love, which seems to lie at the root of the oppression and degradation of this people.

Slave laws and all the other oppressive laws of which we complain, are the creatures of public sentiment, created and sustained by the common consent of the people, and a responsibility must rest upon every member of our Society, proportionate to his or her opportunities of correcting this public sentiment, and eradicating the prejudice against the victims of oppression from the minds of the community. In this way a testimony may be borne, and if Friends permit their feelings to be properly enlisted in behalf of suffering humanity, and "remember those in bonds as bound with them," they may find much for their hands to do in loosening the bands of wickedness. A large portion of our neighbors in the non-slaveholding States are unwilling that emancipation should take place, and their opposition proceeds in a great measure from a want of information relative to the practicability and safety of such a measure. Many of them have friends in the South who hold slaves, and they are connected with religious societies, whose members are slaveholders, yet with all these opportunities of propagating effectively the principles of liberty, their influence is too generally on the side of the oppressor. The exclusion of the truth upon this important subject, to a great extent, from the columns of the public prints, tends to keep them from obtaining facts relative to emancipation in other countries; hence a field of labor presents itself on every hand; and as the general conversion of the people of the professedly *free States* would greatly conduce to eradicate this evil in some of its strongholds, and to expunge from the statutes of this country those unequal and oppressive enactments in relation to colored people, it behooves us to use our influence in endeavoring to reconcile the minds of our fellow-citizens to measures so imperiously demanded by every Christian principle.

The encouragement of schools among them, by which their morals may be improved and the prejudice against them in some measure removed, may be considered worthy of the special attention of Friends.

The importance of abstinence, as far as practicable, from the products of the labor of slaves, as a means of peaceably counteracting the evils of slavery, and of clearing our own skirts from all participation in this iniquity, cannot be too closely examined.

Signed in and on behalf of Ohio Yearly Meeting of Friends, held by adjournments from the 31st of 8th month, to the 4th of 9th, inclusive, 1840.

JAMES HAMBLETON,
Clerk of Men's Meeting.
MARY ANN UPDEGRAFF,
Clerk of Women's Meeting.

DECISION OF THE SUPREME COURT OHIO.

[illegible] of the Philanthropist.

"We said this was one of the most important judicial decisions ever made; and every days experience confirms us in this belief. It is the subject of unceasing comment, both in our state, and others. We regret to see a disposition on the part of some of our public prints, to truckle to the South in this case, by censuring the court. They will not say, they dare not say, that the court has affirmed any other than the *law*—the simple declaration of the constitution on this subject. But, comity, good neighborhood, southern travel and trade, the convenience of masters—these are the reasons which should incline to a loose construction—these are the weighty reasons that should determine the Supreme Judiciary of the State to set aside the constitution, which they are sworn truly and faithfully to interpret. Of what stuff are our countrymen made? Can they never extricate themselves from the mire of selfish interests and views in which they are sunk, and stand on the rock of principle? What if the decision does incommode masters, is their convenience to be paramount to our own constitution? What if it does put at hazard a portion of the trade of the shop-keepers of Cincinnati, are their petty interests to supersede a *principle* than which in our constitution, there is none more grand, more sacred more prolific of good to the whole State? If slaveholders will hold on to their slaves, let them keep them at home—and if they would sojourn and travel among freemen, let them act like freemen, and learn to black their own boots, and go their own errands, or pay for such trifles. Those in Cincinnati who are too poor, to be luxurious, do their own little chores; those who are too rich or too idle for exertion, *pay wages*, and are in no danger of having their servants run off. Our discomforted brethren from the South can do as we do—they can keep their servants if they will only pay them wages—we are not aware that they claim to be more than flesh and blood. But some of our editors think this intolerable. "What! make our southern brethren *work—pay wages*? Monstrous! Besides, you can't do it—they have too much spirit—they won't stand it—they'll go some where else, and then, alas! for Cincinnati—mine host will be left desolate; Miss will sigh when she remembers the young sugar planter; and Mr. Merchant will grieve that his coffers are no more to be replenished with,"—*what? the proceeds of labor extorted by the lash.*

Would to God, we had less meanness, and more manliness!"

SLAVE LABOR.

Very many English statesmen and philanthropists profess a deep concern that slavery shall be speedily abolished in the United States. This feeling is commendable, especially if accompanied by a sense of shame and regret at the fact, that Great Britain established the odious system of human servitude in this country, and cherished and sustained it for more than a century, until it became almost inseparably blended with the habits and domestic comforts of three-fourths of her American colonies. But we fear the professed anxiety of British politicians to see slavery abolished in the United States, is not sincere.—And as evidence of their insincerity we call the attention of our readers to the fact, that England does at this hour more than all the world beside to encourage and uphold slave labor in the southern States, and to depress the free labor of the northern and western States of this Union. Certainly, American bread and meat are not less useful to the people of Great Britain, than American cotton. Why then does the British Government admit the latter, which is the product of slave labor, nearly duty free, while our bread stuffs which are mostly the product of free labor, are taxed a duty of nearly 100 per cent.? So long as Great Britain offers this enormous bounty on the product of slave labor, or in other words, imposes an ad valorem duty of 100 per cent. on the product of free labor, can she complain if a large portion of the citizens of the United States employ slaves to perform labor, the avails of which she is so ready to purchase on peculiarly favorable terms?

We cannot regard the philanthropic professions of the English nation for the abolition of slavery sincere, so long as she makes an equally great and unjust discrimination in favor of the products of slave labor, in her trade with the United States. If the people of Great Britain desire to see slavery abolished in this country, they have only to place the fruits of its industry on a par with the products of the free States, and it will soon be found that slave labor cannot endure a fair competition. Even now, with all the immense advantages granted by England and France to the cotton growers of the South over the grain growers of the North and West, the latter increase three-fold faster in wealth and white population than do the slave States of the South. Let, then, the friends of human rights in England and France but extend *equal* advantages to both free and slave labor in this country, and the day is not distant, when interest—pure self-interest—will extinguish the last vestige of human servitude from the soil of this rising and glorious Republic.—*Buffalo Patriot.*

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

At the Annual Meeting of this Society, held at Lynn, Mass., June 22d, William Basset, President, among many excellent resolutions, the following were adopted.

When the anti-slavery flame, having completed its work, expires, the very last spark will gleam through the ashes at Lynn. Faithful from the beginning she has been, and faithful she will be to the end.

Resolved, That this Society has listened, with high satisfaction, to the reading of a letter from our distinguished coadjutor, GEORGE THOMPSON, published in the Glasgow Argus of the 24th ult., in which he declares that, in his opinion, 'founded upon a full and accurate knowledge of the Society's operations from the commencement of its existence, and an intimate and endeared acquaintance with many of its distinguished and devoted friends, the *American Anti-Slavery Society* has maintained inviolate, both in the letter and in the spirit, the admirable Constitution which it originally adopted; that it has been steadily true to the high principles put forth in its noble declarations promulgated at the same time;' that he considers it 'still entitled to the sincere sympathy, the unabated confidence, and the earnest co-operation of the friends of the slave in Great Britain;' and that he 'shall feel it to be, as he has ever done, an honor to be regarded as one of its humble supporters, and to share in any reproaches with which it may be assailed.'

Resolved, That the 4th of July cannot be so appropriately observed by those who profess to be Christians, patriots, and republicans, and to glory in the achievements of their revolutionary fathers, as by consecrating it to anti-slavery purposes; that it ought to be so consecrated, until the foot prints of a slave can no longer be seen on the American soil; that abolitionists should endeavor, as far as practicable, to rally around the anti-slavery standard on that day; and that, while it is a matter of sincere rejoicing to behold the triumphant progress of the temperance and other kindred reforms, the celebration of these, on 'Independence Day,' should not be allowed to exclude, or hide from consideration, the awful condition of three millions of American slaves.

Resolved, That the readiness manifested, during his late visit to the North, by a clerical thief from Georgia, bearing the appellation of 'Elder Davis,' publicly to vindicate the accursed slave system as a Bible institution; and the favorable reception with which he was greeted by the people of the North, for his daring libels upon the character of Jehovah, his perversion of the scriptures, and his attempts to suppress all sympathyzing feeling for the millions of wretched slaves in this land,—clearly prove *him* to be a 'wolf in sheep's clothing,' and the northern people destitute of moral principle and common humanity.

Communications.

THE SLAVE CASE IN BOSTON.

BOSTON, July 10, 1841.

MY DEAR FRIEND:

On Wednesday last, our esteemed brother, the Rev. John M. Spear of New-Bedford, visited Boston, for the purpose of consulting the anti-slavery friends here, in the case of a slave girl from Virginia, named Lucy Fagins.

The girl had been hired of her master in Richmond, by Mr. Henry Ludlam of that place, to attend Mr. and Mrs. L. to the Virginia Springs. While there, the news arrived of the dangerous illness of Captain Dunbar, of New-Bedford, the father of Mrs. Ludlam, in consequence of which the family immediately came to New-Bedford, bringing the girl with them.

It was stated, that since the girl had been in New-Bedford, she had been closely guarded from the approach of any person who might aid her in obtaining her freedom; and that she had been told, that if the abolitionists got her, they would carry her to Georgia and sell her, and that covered carts were shown to her, which were used for such purposes! She had told one individual, who saw her, that she was anxious to be free, though she said she had disavowed any such wish to the Ludlams.

Jabez Pratt, an active and excellent officer, was dispatched forthwith to New-Bedford, to bring before Judge Wilde, in Boston. The parties who had possession of the girl were very anxious that Mr. Pratt should take their guaranty that the girl should be forth coming on the following Saturday; and, it is said, offered to put ten thousand dollars into his hands if he would leave her with them. He, however, very properly declined doing so, and the girl was brought to Boston, and kept at his house; until the hearing before the Judge at 8 o'clock this morning.

At the opening of the case, after some objections by C. P. Curtis, counsel for Mr. Ludlam, to the form of the proceedings,—the petition being *affirmed* and not sworn to, by Mr. Spear, and the affidavit declaring the facts to be true "according to the best of his knowledge and belief," both which points were overruled by the Court,—H. G. O. Colby, junior counsel for the respondents, read their answer to the writ. It contained an admission of the girl's freedom, and a denial of her being improperly restrained. It was also alledged that the girl wished to return to Virginia.

As it followed, of course, that the girl must be declared free, the only remaining question was as to her own determination.

Mr. Curtis suggested, that the Judge should examine the girl privately, and ascertain her wishes. This course was acquiesced in by Messrs. Sewall and Loring, counsel for the slave, and the Judge withdrew with the girl, for that purpose. They were absent about ten minutes.—You are aware that slaveholdersu sually bring to the North, only such domestics as they feel pretty sure they can force or draw back to the South by family ties. The love of liberty must be strong indeed, which will lead a poor ignorant creature, like most of the slaves brought here, to give up for it a husband, or child, or parent, at the South, and to form new connexions and find a new home here. Of course there is always danger that their courage and strength may fail under the trial; and the interval of the absence of Lucy and the Judge was a period of anxious expectation, to all parties.

Presently they came in, and the Judge taking his seat, said he had inquired the girl's wishes, and had stated the *pros* and *cons* fully to her. He had told her, that if she chose to stay here, she would be free and was in no danger of being carried off. If she chose to go back to Virgina, she would see her brothers and sisters again, which she could probably never do here. He proceeded to say, that the girl had told him in reply, that she had been well treated by the Ludlams, that she had supposed there was danger of her being kidnapped and sold by the whites, although this had not been said to her by the Ludlams; but, that now that she had her choice, she chose to be FREE.

"Amen!" cried our venerable colored friend, father Snowdon. The liveliest pleasure shone on *almost* every face, and the girl was escorted out of Court in triumph by a crowd of her colored friends, she and they looking the picture of happiness.

I said to her in passing—"Never shew your face in a slave State again, Lucy, until you prefer slavery to freedom." "I'll take good care of that, sir," said she, with a bright smile.

She is an uncommonly fine-looking, intelligent girl, quite dark, apparently about twenty years old. Massachusetts has won, and Virginia has lost, a good citizen.—"*Sic semper tyrannis.*"

I shall not soon forget that expression of face, so full of glee and of sympathy with her colored friends round her, while the Judge was pronouncing his decision. She evidently understood every word of it, and enjoyed the pleasure it gave us.

Faithfully, yours, E. G. L.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XXVIII.

Solomon Clarkson.

Solomon Clarkson was a slave to John Hanson of New-Castle county, in the State of Delaware. At an early age he was sensible of the degradation consequent upon his condition, and determined to obtain his freedom in the best way he could. He was well aware that if he complained of hardship, or manifested much dissatisfaction with the condition of slavery, that his master would soon put it out of his power to seek his liberty in another part of the country, by disposing of him to some speculator, who would transport him to the South. As he increased in years his desire for freedom increased also; and in the year 1803, when he was about nineteen years old, he left his master and made the best of his way to Philadelphia. After being in that city a short time, he hired with Peter Barker; and in the course of a few months he opened his situation to that kind-hearted friend. Knowing he could not be long safe in Philadelphia, Peter applied to me to negotiate with his master for his freedom. Solomon was a fine-looking young man, healthy and well made, and every way calculated for making a valuable slave, and Hanson was by no means disposed to part with him without securing a good price. I addressed a letter to Hanson, informing him that I had been applied to on behalf of Solomon, and wished him to name the lowest terms upon which he would manumit him. After some time had been spent in corresponding on the subject, he agreed to take one hundred pounds, or two hundred and sixty-six dollars, sixty-seven cents. Peter Barker paid this sum, and Solomon agreed to live with him as a servant until the amount advanced should be refunded.

Solomon's condition was now changed, but he soon began to aspire to something higher than that of a servant, and Peter consented to his making an effort to rise above it. He accordingly left his place, and hired with a doctor Reynolds. In the course of a few years, he managed to raise a sum of money sufficient to pay Peter Barker the balance due to him, and to defray the expenses of education in a respectable school in Allen Town, New-Jersey. He went to that institution in the year 1812, and remained in it between one and two years. He had a remarkable capacity for learning, and in that time he made such advancement as qualified him to keep a school on his own account. He accordingly opened one in Philadelphia, and has ever since been employed in that line of business. He has been, and continues to be, very useful. Solomon Clarkson generally visits me, in New-York, once a year. The last time I saw him was in the eighth month, last year; he then informed me that he had thirty scholars. He possesses unusual intelligence, for the opportunities he has had, and has conducted so as to conciliate the confidence and respect of all who are acquainted with him. By his own energies he has raised himself from the abject condition of a slave to that of a respectable, and useful citizen.

WINDHAM COUNTY (CONN.) A. S. SOCIETY.

BROOKLYN, July 6th, 1841.

To the Editor of the Standard:

By a vote of the Windham County A. S. Society, I am instructed to forward to you, for publication, the doings of the said Society, at their annual meeting, holden July 3d, in this town.

In the absence of President and Vice Presidents, Dr. Hues of Hampton was called to the chair; when it was voted, that a committee of three be appointed by the chair to nominate officers, for the ensuing year. Subsequently there was an addition of two to said Committee. The following are the names of the committee. Wm. Coe, C. M. Burleigh, Abel Segar, Abel Ross, Joseph C. Martin. Moved that Oliver Johnson, C. M. Burleigh, Geo. Burleigh, Wm. Coe and James Monroe, be a committee on business.

Voted, that all persons present be invited to participate in the deliberations of this meeting.

C. M. Burleigh, in behalf of the business committee, reported the following resolution.

Resolved, That notwithstanding the malignant opposition which is arrayed against the cause of freedom, we have great reason for encouragement in view of the progress which our principles have made, and still are making in the world, and the obstacles to be encountered, require increased diligence and energy of the friends of the slave, the success already attending these efforts should nerve their souls to conflict with the spirit of despotism.

1 *o'clock, P. M.*

Philip Pearl, President, took the Chair, and called the meeting to order. The committee on nominations reported the list of officers required by the constitution. Report accepted and adopted.

The following resolutions were passed:

Resolved, That American Slavery is the complication of all crimes, the sum of all villanies, the confederacy of the allied powers of Satan; and that the professed minister of Christ, who fails in this day of light and knowledge to expose its hideous abominations, and rebuke its supporters and apologists, is false to his high professions, traitorous to the cause of his King, and does not deserve the countenance or support of Christians, as a teacher of the gospel.

Resolved, That those churches which refuse to speak in plain terms in condemnation of the system of slavery, and warn the slaveholder of the great guilt he incurs by defacing the image of God, are recreant to their high trust, and unworthy the name of christian churches.

Resolved, That this Society having received a proposition from the Executive Committee of the Connecticut A. S. Society to hold monthly meetings at such times, and in such places, as would enable them to send their agents to attend, feel constrained to decline such invitation; and that in consideration of the treatment of this Society at the late annual meeting of the Connecticut A. S. Society, in the person of its delegates, we also decline to invite their agents to labor in this county.

Whereas, The Connecticut A. S. Society at its late annual meeting in Hartford, excluded a portion of its members an account of physical conformation, and refused the right to speak and vote in its meetings to some of the authorized delegates of this Society, and of other auxiliaries, and to receive the officers of a part of their auxiliaries as members, in accordance with the constitution of the Society,—therefore

Resolved, That the Society has violated the spirit and letter of its constitution, has encroached upon the free exercise of conscience, and disregarded the rights of its auxiliaries; and that we would kindly and solemnly remonstrate against these infringements upon the rights of men.

Resolved, That the Charter Oak, by making an assault upon a faithful portion of the Anti-Slavery host, because of their religious opinions, and an attempt to cast odium upon them by classing them with the most rancorous opponents of impartial liberty, and by refusing to publish the protest of the minority against certain acts of the State Society, in direct opposition to the vote of the Society itself, has transcended the duties of the Organ of an Anti-Slavery Society, contemptuously disregarded the claims of justice, and the will of the Society, whose voice, it professes to be.

Resolved, That as an expression of our views of this action, we adopt the protest of the minority as the sentiment of this meeting.

Resolved, That the report of the committee of the Legislature to whom was referred the petition for the amendment of the constitution, so as to grant equal rights to our colored brethren, is a denial of the principles of true democracy, and an apology for gross oppression, which is totally unworthy of philanthropists, christians or republicans.

Resolved, That while the American nation continues to hold human beings in slavery, and support the traffic in the bodies and souls of men, all its professions of attachment to the cause of liberty, and regard for human rights, are the rankest hypocrisy disgusting to man, and abhorrent in the sight of God.

Resolved, That retaining as we do our confidence in the Committee of the American A.S. Society, we recommend to the abolitionists of this County to render them prompt and efficient pecuniary aid, and that we especially commend to their adoption the dollar plan, so called, as an excellent arrangement for raising funds.

Voted, that a copy of the proceedings of this meeting be sent to the Charter Oak, National A. S. Standard, and Liberator, with a request to publish them.

The above resolutions were discussed by Messrs. Johnson, Burleigh, White, Hammond, Clark, Hill, Gould, Brown, Pearl, Davenport, and Coe; and with but one exception, (and that but one vote in opposition) passed unamiously.

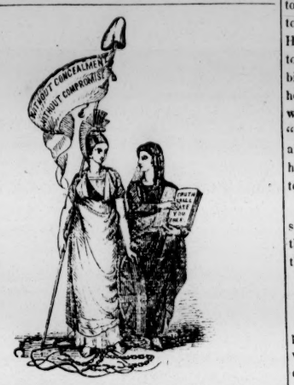
In behalf of Windham County A. S. Society.

EDWIN SCARBOROUGH, *Secretary.*

N. B. The Liberator will please copy.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 15, 1841.



SPEAKING IN THE CHURCH.

Abolitionists have not forgotten, and will not soon forget, the enthusiasm that prevailed when Angelina Grimke and her sister were lecturing in New England. The force of their influence and example did more than all other causes put together, to give prominence to what is called the "Woman question." The clergy were every where roused by the innovation; and women who most gladly would have avoided discussion on the subject of their own rights, were often reluctantly drawn into controversy, by their generous wish to shield those conscientious and intelligent strangers.

To me this "vexed question" has ever been distasteful. 1st. Because, if I must, at the bidding of conscience, enter the arena and struggle for human rights, I prefer they should be the rights of others, rather than my own. 2d. Because I prefer, as quietly and unobtrusively as possible, to *take* my freedom without disputing about my claim to it; and this is easily done by illustrating Bonaparte's favorite maxim: "The tools to those who can use them." 3d. Because I have ever considered duties and rights as reverse sides of the same thing; and to me duty presents the lovelier aspect. Wherever rights are infringed, duties have been previously violated; and the honest discharge of duties is the surest way to recover rights.

But, in common with others, I was sometimes forced from my neutrality in defence of the Grimkes. I record the following, not to throw down the guantlet of controversy, or to sustain the argument pro or con; but simply as an amusing incident, the recollection of which sometimes makes me smile. What vote the American Society, or even the Executive Committee, would take upon its insertion in the Standard, I know not; for I never asked them, and probably never shall.

Angelina had been invited to lecture at N——, a small, and rather obscure town in the interior of Massachusetts. One day, when I returned a call from the Calvinistic clergyman of that place, he immediately entered into conversation on this point, and seemed much pleased at the prospect of hearing that distinguished southern woman and repentant slaveholder. He said all his people, whether abolitionists or not, were eager to hear her, and he presumed nearly every individual of his parish would attend.

"Do you think the meeting-house will be large enough to accommodate the audience?" said I.

"The meeting-house!" he exclaimed, abruptly. Do you suppose she intends to speak in the *meeting-house!*"

"I really know nothing about it; but I supposed the school-house was of course too small to contain half who wish to hear her."

He looked on the figures of the carpet for awhile, before he said, slowly, as if to himself, "The school-house *is* too small. I wonder I did not think of that." Then looking up, he inquired, with anxious emphasis, "Does——"

"I believe she speaks wherever it is most convenient for the audience to hear; and in many cases the pulpit has been selected, as best answering this purpose."

He paused again, before he answered, in a troubled voice, "I am sorry that I did not think of this."

"The lecture can be easily set aside, if you wish.—The pressure of their engagements is such, that they will doubtless be glad to be released from one."

"But I wish very much to hear them; and my people wish very much to hear them; and I think they can do a great deal of good by coming. If there were only a suitable place provided, there would be no difficulty. But I cannot overcome my religious scruples. I consider the injunction of Scripture binding upon us in all particulars; and you know St. Paul says, "I suffer not a woman to speak in the Church."

"You told me, did you not, that all your people would go to hear her? If the Church are assembled in the school-house, will she not, to all intents and purposes, speak in the Church? I presume you do not consider the plank and boards, which compose a building, the Church?"

He did not answer these questions; but replied, "You are doubtless aware that such proceedings are contrary to the discipline of Calvinistic churches."

"I am aware of it; but I supposed you had settled that matter in your own mind, or you would not have invited Miss Grimke to address your people. However, I think it may easily be arranged by applying to the Methodist minister for the use of his meeting-house. He is in favor of anti-slavery, you know, and the discipline of his church differs from yours."

"I thank you for that suggestion, Mrs. Child. That will be just the thing. I have no doubt he and his people will both be perfectly willing to have their house used. It is common for women to speak in the Methodist church."

I could not forbear looking in his face with a roguish expression, as I asked, "But what will you do with St. Paul, whose every injunction is binding upon us in all particulars?"

He seemed confused; and forbearing to continue an argument by which neither of us would have been convinced, I said, laughingly, "Ah, Mr. ——, you have set in motion machinery that you cannot stop. The sects called evangelical, were the first agitators of the woman question."

"Pray how do you make that out?"

"In the good old days, when Mrs. Hutchinson was tried as a heresiarch, synods declared that 'A *few* women might meet together, to pray and edify one another, yet a set assembly, where sixty or more did meet every week, and one woman took upon her the whole exercise, (in a prophetical way, by expounding scripture and resolving questions of doctrine,) was agreed to be disorderly and without rule.' In modern times, the evangelical sects have highly approved of female prayer meetings. In the cause of missions and the dissemination of tracts, they have eloquently urged upon women their prodigious influence, and consequent responsibility, in the great work of regenerating a world lying in wickedness. Under the influence of these stirring appeals, women have sacrificed personal ornaments, home, kindred, and friends, for the sake of conveying the gospel to the heathen. They have gone out as missionaries; and, in the absence of their husbands, very arduous responsibilities of teaching have often devolved on them. Their sympathies and thoughts, thus made active, and enlarged far beyond the bounds of the hearth and the nursery, naturally enough refuse limitation, and enter upon various good works with the zeal and strength of newly-exercised freedom. Those who set the wheel in motion, seeing it take unexpected directions, wish to stop it; but in vain."

This reminds me of the story of the German wizard. By certain incantations he could cause a broom to become a man, and rapidly bring buckets of water from a neighboring river; and when the required work was completed, another spell transformed him to a broom again.—The wizard's apprentice, being one day left with a charge to wash the shop and tools very thoroughly, thought he, too, would avail himself of the service of the broom.—He succeeded in repeating the first spell correctly; and to his great joy, saw arms and feet start forth to do his bidding. With supernatural activity, the bewitched household utensil brought water, water, water, till tubs were filled, the floor overflowed, the furniture deluged. "Stop! stop!" cried the terrified apprentice: "We shall all be drowned, if you don't stop!" But, unfortunately, he had forgotten the backward spell, and the animated tool went on with frightful diligence.

Thus it is with those who urged women to become missionaries, and form tract societies. They have changed the household utensil to a living, energetic being; and they have no spell to turn it into a broom again.

THE SPIRIT OF CASTE.

How we laugh at the superstitions and prejudices of preceding ages, yet how oddly blind we are to our own, which will in turn become subjects of ridicule, and of curious philosopical observation. As a cent held close to the eye shuts out the glory of the moon and the wide expanse of the stars, so do narrow views, imbibed from education and habit, effectually exclude from us the broad, clear light of Truth.

Lawyers and judges, investigating with solemn wisdom the evidence of midnight meetings between the Devil, "in a high peaked hat," and Old Women who rode through the air on broomsticks, verily believed themselves laboring for the safety of society, and the protection of the church. Could they have seen the subject with *our* eyes, they would rather have been playing at Jack-straws with fools. The Legislature of Massachusetts, expending a pompous imitation of wisdom, and a vile reality of grossness, upon the subject of the Intermarriage Law, are as little aware what a comedy they are preparing for posterity.

I was led into these remarks by the recollection of a conversation held some time ago with the wife of Dr. Adams, former Professor of Oriental Literature in Cambridge, and one of the liberal-souled protesters in the London Committee's Convention for the World. A long residence in India rendered his family very familiar with Eastern manners and customs, and strangers naturally made it a frequent theme of discourse with them. We were one day talking of the spirit of *caste* in India, which divided society into as many compartments as there are pens at a cattle-show. All these subdivisions, even the meanest, consider the Christian an inferior, whose contact is pollution.

"I found great trouble with my servants in this respect," said Mrs. Adams; "they were all Hindoos, inevitably lazy, from the force of climate and bad government. Their slight huts stood all around the court; for, according to the custom of the country, no cooking was done within the house. They were, however, so near that I could easily talk with them from the windows.—Into these dwellings, no Christian was allowed to enter; and if such a fatal accident happened, every article of furniture was immediately destroyed, and the hut was purified.

The natives took advantage of this to annoy me.—Though their furniture cost but a few shillings, consisting mainly of utensils of dried clay, yet they knew I had a reluctance to occasion their destruction. Sometimes every soul of them would leave me, and I would remain alone in the nursery till my arms ached with tending the children. I would call and call again; they heard me plainly enough, but would not come. At last, provoked beyond patience, I would perhaps enter one of their huts; and instantly, pots, pans, dishes, everything the dwelling contained, flew out upon the pavement, dashed into atoms. As for *eating* with a Christian, they would all but die of hunger before they would consent to it! They would consider it such a disgrace. Can you conceive of such a prejudice?"

I smiled, as I replied, "Are you not aware of now living in a community with prejudices nearly as strong, and more absurd?"

The lady seemed surprised and perplexed; she evidently had no comprehension of my meaning.

Perceiving this, I asked "What degree of consternation do you suppose would be excited, if a negro should sit down to dine with the honorable faculty of Harvard University?"

"Oh, I did not know you meant *that*," said she, with a look of disappointment. "In that case there is a difference of *color* you know; but the different castes in India are all of the same complexion; and all are dark."

I simply remarked that I saw no significance in that fact. The sailors, scavengers, and mud-diggers of our own country had the same complexion as our "merchant princes;" and prejudtee with regard to religious creed, bad as it was, was less mean than prejudice founded on color.

MARYLAND COLONIZATION JOURNAL.

If any body still doubts that the Colonization Society is, as it has ever been, the pander of Slavery and the nurse of Prejudice, let him read the June number of this Journal. How good or wise those may be who are deceived by the Colonization scheme we will not attempt to decide; but whenever our attention is turned toward it for a moment, our first impression is renewed with ten-fold strength, that it is the most specious and wicked disguise ever assumed by Satan to dupe the benevolent.

A Colonization Covention was held at Baltimore on the Fourth of June. The leading clergy of the city, headed by Bishop Waugh, with the Rev. Dr's. Henshaw of the Episcopal Church, Jennings of the Methodist Protestant, Messrs. Musgrave, Emory, Guitteau, Hanmer, Burnap, &c., enrolled themselves among the delegates. Twenty counties were represented, with all the wards

gration from this State; and while this Convention would deprecate any departure from the principle which makes colonization dependent upon the voluntary action of the free colored people themselves,—yet, if regardless, of what has been done to provide them with an asylum they continue to persist in remaining in Maryland, in the hope of enjoying here an equality of social and political rights —THEY OUGHT TO BE solemnly WARNED, that in the opinion of this Convention a day must arrive, when circumstances that cannot be controlled, and which are now maturing, WILL DEPRIVE THEM OF THE FREEDOM OF CHOICE, and leave them no alternative but removal."

The proceedings have occasioned great anxiety and alarm among the free colored population of Maryland, numbered at 62,000. A formidable body of laborers this to expel for the gratification of prejudice! and wisely would it be done in a country importing foreign laborers by navy loads.

THE KENTUCKY SLAVE LAW OF 1833.

The question of Repeal is likely to occasion fresh ferment in the Legislature of Kentucky. Candidates are required to express a definite opinion concerning the policy of maintaining the law. The Bardstown Gazette informs us that the people of Nelson County are in a state of great excitement on this subject.

"We know of nothing," says the editor, "that has produced such a great sensation among the good citizens of Nelson County, for many years, as the discussion of the question, whether the law of 1833, in relation to the importation of slaves into Kentucky, shall or shall not be repealed. Every man is, or seems to be, materially interested in the question. Every man, woman and child, and even the negroes, are engaged in the discussion of it. The farmer stops his labor, and hails the traveller, to find out if the question is spoken of in other parts of the county. The mechanic leaves his work, and interrupts his neighbor's, for the purpose of having a chat upon the Negro Law. The merchant forgets his blotter and ledger, in his anxiety to learn whether his customer is in favor of the repeal or opposed to it. Upon every corner crowds are often congregated, listening with varied emotions to the vociferations of some street lecturer, who with flushed face and foaming mouth, is engaged in spouting forth his views upon the repeal of the law.—It is the *ne plus ultra* of many of our neighbors' thoughts. Nothing else is deserving of notice—it has swallowed up every other question. The pending difficulties between the United States and Great Britain—the massacres in Florida—the proceedings of the extra-session of Congress, —the derangements in the currency of the country (which are of the greatest importance to others,) are to them matters of minor interest, when compared with the subject of the repeal. It is clung to with such tenacity, and argued with such fervor, that one would suppose the perpetuation of our liberties, and the very salvation of our souls depended upon the decision of the voters of Nelson upon this subject.

ARRIVAL OF FRIENDS.

Henry G. and Maria W. Chapman arrived in Boston from Hayti, by way of New-York, last week. Mr. Chapman's health, which was the object of the voyage, is thought to be greatly benefitted. Most heartily we welcome home these ever active, zealous, and disinterested friends of Freedom. We shall now become better acquainted with the interesting island that produced Toussaint L'Ouverture, *The* Hero of his age; for Mrs. Chapman will doubtless give us the result of her observations; which will derive great value from the large, yet very discriminating powers of her mind.

Wendell Phillips and his wife are expected in the next steamer from Liverpool, and Mr. Collins will probably come with them.

☞ We ask our readers to give an attentive perusal to the Correspondence on our first page, between Richard M. Johnson, of Kentucky, and Thomas Earle, of Pennsylvania. The first is written in a much more candid and moderate tone than is usual with slaveholders; but the last appears to us a most complete performance. It is marked by Mr. Earle's characteristic clearness of thought and expression, is uncompromising in principle, and perfectly unexceptionable in its spirit.

RESIGNATION.—We have received a letter from Abraham L. Pennock, of Pennsylvania, resigning his office of Vice President of the American Anti-Slavery Society.

☞ The $200 acknowledged in our last should have been "from a Friend, *through* Isaac Winslow.

Literary Items.

The June numbers of the Metropolitan, Blackwood, and Bentley's Miscellany, are published by Jemima Mason, (late Lewer) Broadway, corner of Pine-street. The Metropolitan contains The Blue Belles of England, by Mrs. Trollope; Canzonet; The Idiot Sailor Boy, by the author of Rattlin the Reefer; The Tanka Girl; The Polish Harp Girl; Spencer Middleton; Memoirs of an Italian Exile; A Ballad; Memoirs of Gibralter; Autobiographical Sketches.

Blackwood contains The Whig Ministry; Peter the Wise; The Spas of England; Ida and Ermengard; The Suit of the Minstrel; Russia as it was in the Summer and Winter of 1812; Hints to Authors; Personification; A Memoir of Military Life; The Kirghir-Kazars; Ten Thousand a Year.

Hindostan; Sonnet; Specimens of German Poets; Country Legends; The Lonja of Seville; Merrie Englande in the Olden Time; The Porcelain Bath; Ghost Gossips; The Link-man; The Mill of Pouldu; A Day with Nature; An Adventure in the Fifteen Acres; Taglioni.

The Ex Queen of Spain is writing a book to be called "A Reign of Eleven Years."

M. de Beaumont and M. de Tocqueville, who, under the authority of the Government, were sent to Africa, have returned to France, and the world will soon have the benefit of their labors.

The Countess of Blessington is about to publish the continuation of her Travels abroad, under the title of "The Idler in France." It will convey a vivid picture of her Ladyship's impressions during the memorable three days which terminated in placing a new sovereign on the throne of France. During this exciting period, it is reported that the noble authoress had the courage to traverse the streets of Paris with only one attendant.

Union College.—The annual commencement in this institution takes place on the 28th of July. The following gentlemen are expected to deliver orations.

Hon. GEO. BANCROFT, of Boston, before the Literary Societies.

Hon. B. F. BUTLER, of New-York, before the Senate.

WILLIAM KENT, Esq. of New-York, before the Phi Beta Kappa.

Anti-Slavery Items.

The South praising the North.—John Torrence, the poor kidnapped man, who was so cruelly thrust back into slavery, after having made his escape to Boston, has been returned to his master in Newbern, N. C. The Newbern Spectator, in announcing this fact, loudly praises the magnanimity of Capt. Higgins for refusing to take any reward.

The Savannah Georgian informs us that

"The brig Woodstock, Capt. Davis, arrived at that port on the 17th., from Boston, having on board a negro slave, named Peter, the property of Jonathan Lucas, of Charleston, S. C., who was found secreted on board the British ship Wilson, from Charleston, bound to Liverpool; who, two days out, fell in with the brig Reporter, Capt. Hawthorn, from Havana, bound to Boston, and put the said fugitive slave on board, with a request that immediately on his arrival at that port, he would put him on board the first vessel bound to the South; which he did, by delivering him to Capt. Davis."

The Charleston, S. C. Patriot mentions the facts, and adds that they occurred "without any requisitions from Governors, or any other long-winded controversy. This, and the late case in Boston, where the *Grand Jury* refused to find a bill against the Captain of a vessel for detaining and carrying back a negro who had concealed himself on board at Newbern, N. C., *shows that all men at the North are not enemies to the rights of the South.*—SUCH CONDUCT DESERVES OUR WARM APPROVAL AND ACKNOWLEDGMENT."

Is it not time for New England to inquire, "Lord, what have thy servants done, that the wicked should praise them?" How does Massachusetts relish *such* contrast with New-York?

Border Wars.—Ohio, like other States on the frontiers of slavery, is a continual passage for runaways. A mulatto lately took refuge in the house of an Englishman of Cincinnati, by the name of Burnet. His master came for him with a constable, and Burnet committed an assault and battery upon them. In the scuffle all parties were severely hurt. The mulatto was seized and carried before Judge Ayres, where he acknowledged himself a slave. Burnet was held to bail in the sum of $3,000, and declining to find security, was committed. At night, a mob collected about his house, and threatened to do mischief, but the sheriff succeeded in drawing off their attention and dispersing them.

At the anniversary of the Ohio Anti-Slavery Society, several Virginians were present, who were apparently deeply interested, and subscribed liberally. One man took ten copies of the Philanthropist, though he was obliged to have them sent to a Post Office in Ohio, on the opposite side of the river, as it was unsafe to send them to his own post office. How true it is, that men cannot violate their neighbor's freedom without endangering their own.

Elizur Wright is again editor of the Free American, formerly called The Abolitionist.

The Baptist Elder Davis, a Divine slaveholder from Georgia, is holding discussions in various parts of the country in favor of slavery. He has lately been in the field at Utica, with Wm. Goodell and Beriah Green.—This is as we would have it.

The "Friends' Yearly Meeting" of Western New-York (denominated liberal) and recently assembled at Farmington, took action in the right direction. They, as a constituent body, have memorialized Congress on the matter of slavery.

The vile proceedings of the Maryland Colonization Society have called forth a great anti-colonization meeting in New-York, which is said to have been unusually spirited. The Colored American says: "We sincerely hope, nay, we know, that the spirit there manifested will not wane, but increase and wax strong, until the Colonizationists, wearied with flattery and cajoling, will expend their zeal in vain-boasting and empty threats, as the very eminent D. D.'s, L. L. D.'s, and A. S. S.'s of Maryland, have done; and we hope also that similar meetings will be held throughout the country, not to create, but to renew the spirit which already exists in the heart of every colored person, of "unceasing, uncompromising war against expatriation in every form and shape."

A fine looking man, sold as a slave from Richmond to New Orleans, became free by virtue of the vessel's being wrecked on the Bahamas. He afterwards agreed with a captain to work his passage to Boston. This hard-hearted man laid a plan to carry him back to Richmond, and boasted what a profitable job he would make of it. Arrived at Boston, this unfortunate colored man was kept a close prisoner; but the committee of vigilance luckily heard of his case, and took the proper means to save him. Thus Capt. Sweet, of the schooner Mary Clark, lost his profitable job; a circumstance which may make his dying bed easier than it would otherwise have been.

The Christian Convention at Auburn consisted of some sixty ministers, of various denominations, and two hundred and fifty persons in all were enrolled as members. Elder Galusha, of Perry, was President. The discussions are said to have been free and animated, though some timid spirits were there, who properly belong to an anti-excitement convention.

A merchant in Louisville, Kentucky, writing to a gentleman in Cincinnati, says:—

"Prentice and Penn, two prominent editors, are endeavoring to stir up excitement about your Ohio laws, and the decision of your Supreme Court respecting slavery, but they have accomplished nothing yet, but *to show the slaves how easy it is to run away.*"

Freewill Baptist Foreign Mission Society.—This is an anti-slavery association, organized in 1833. Their missionaries are located at Balasore and Cuttack, the former town being 200, and the latter 300 miles from Calcutta, in a south-west direction.

The following is a resolution of the Executive Board of this Society, restricting their Treasurer in the matter of receipts of donations and bequests, viz:

"That our God explicitly declaring that he hates robbery for offering, this Board will not receive into that branch of his treasury connected with the Society, which they represent as its Executive organ, any donation or bequest which shall be known to this Board to be the price of the 'souls of men,'—that this Board will not receive any donation or bequest which shall be the price of the blood of men, women and children, or the tears and sighs of mankind."

At a late session of the Executive Committee, the following preamble and resolution were passed; and it was voted that they should be published in the Star:

"Whereas, the Corresponding Secretary has received letters from our missionaries in India, directed to the American Tract Society, and American and Foreign Bible Society, soliciting aid from those societies to supply them with tracts and Bibles for distribution: and suggesting to those societies the probability that the members of our connection would contribute to their funds; also, asking the Corresponding Secretary to unite with them in this respect; and the Corresponding Secretary having laid these letters before this Board,—therefore,

"Resolved, That that this Board cannot advise our brethren to contribute to the funds of the American Tract Society and the American and Foreign Bible Society, because those societies receive the contributions of slaveholders; nor can we consistently solicit aid from those societies for our mission; and, if missionaries do receive assistance from those societies, they must receive it on their own responsibility."

SILAS CURTIS, *Secretary.*

Great Falls, April 17, 1841.

Meeting of Colored Citizens.—At a large meeting held in the third Christian Church, on Wednesday evening, June 30th, the following preamble and resolutions were unanimously adopted:

Whereas, We, the colored citizens of New Bedford, have seen with utter abhorrence that the friends of the Colonization Society in many parts of our country are making desperate efforts to revive their wicked scheme, that has before received our undivided condemnation, by exciting the public mind to increase the prejudice that now exercises so baneful an influence against us; and whereas, the Maryland Colonization Convention recently held in Baltimore, composed of ministers from the various religious bodies of the State, passed a resolution threatening to remove the free colored people out of the State by coercion; Therefore,

Resolved, That we fully sympathise with our brethren in the State of Maryland, over whose heads the storm of persecution is gathering, and we solemnly entreat them not to be intimidated by threats of expatriation from their native land, but to remain unmoved, and place an unwavering reliance upon the omnipotence of truth, and believe that the demands of justice will be heard, and that the voice of bleeding humanity will melt their obdurate hearts, and that God in his mercy will deliver them out of the hands of the spoiler.

Resolved, That we consider the unjust assault inflicted on the person of our devoted friend, David Ruggles, of New-York, editor and proprietor of the Mirror of Liberty, by Capt. Lot Phinney, of steamboat Telegraph, while on his passage from this place to Nantucket, an open violation of the laws of this Commonwealth, and unworthy the head or heart of any man who claims an inheritance in the Bay State, and we call on the friends of Liberty to discountenance so insufferable an outrage on equal rights.

FREDERICK DOUGLASS, *Chairman.*
EDWARD B. LAWTON, *Secretary.*

Southern ignorance of Slavery.—We had occasion a few days since in a speech, to quote the Alabama Law which gives the citizens of that State liberty to seize and make a slave for life any free person of color who comes into the State. An Alabamian who was present, denied that any such law was in existence. We had a copy at hand, and read it to the Southron. He was confounded, and acknowledged that he was entirely ignorant of any such provision before. Yet it is on the testimony of such men, that our northern pro-slavery community makes up its verdict in favor of slavery, and against the abolitionists. Is it not a fine way to get at truth?—*Abolition Standard.*

Rescue of a Slave.—We noticed a few days since the rescue of a slave from the hands of the officers in Lancaster County, Pa. We learn that he is now safe in Canada. It seems that no one was injured in the affray, nor were the officers resisted forcibly in making the arrest. Moses Whitson, the Quaker with whom the slave was found, merely asked their authority, and when shown it, said it was insufficient, as the warrant was taken in Lancaster County, and the arrest made in Chester. It is said a suit will be brought against the officers for unlawful seizures.

Brig Relief, (of Cherryfield,) Strout, from Norfolk for St. Johns, N. B., put in at Newport, Rhode Island, to land a slave, (who had secreted himself on board at Norfolk,) in order to send him back to his owner. The name of the slave is Mansfield Jackson, and we are informed he is owned by a widow lady. His guardian's name is Archibald Allen, of Suffolk. We learn that Jackson had assisted in loading the brig, and that she had been at sea seven days before he was discovered, he having provided himself with provisions and water. The brig arrived here late in the afternoon, too late to accomplish the captain's object; he therefore tied the slave, and retired for the night; but the watch on deck having got asleep, the negro loosed his cords, stole the boat and landed on Goat Island, from thence he was conveyed over to town by the person having charge of the fort. We learn that the blacks have taken him in charge, and have contributed money and clothes to his relief, and would convey him to New Bedford. Jackson says he has a wife in New York.

A call is contained in the Colored American, for a convention to meet in the city of Hartford on Wednesday the 18th of August, to consider the subject of missions to Africa. The names of the Rev. Messrs. Pennington and Hanson are attached to the call, as a committee of a previous meeting.

The Tallahasse Star says that on the 9th ultimo several slaves of that place were promised a passage to New York if they would come on board a vessel in the harbor. One of the negroes got on the wrong ship and spoiled the scheme.

GENERAL INTELLIGENCE.

Congress.

HOUSE OF REPRESENTATIVES.

We have been waiting for some *doings* of Congress to report; but found nothing but everlasting discussions without apparent result.

The Correspondent of the New-York Evangelist says

"When the business of organization was fairly completed, and a bout at sparring had been tried respecting the McLeod case, which brought us near the close of the fourth week, the dominant party said they had four leading bills to pass, and would allot one week to the discussion of each. But at this time there is so great a feeling of discouragement among them, that it would not be very surprising if they adjourn about the first of August, without passing one bill. The influence of slavery, and the perverse selfishness of the slaveholders in opposing every thing that will not promote the aggrandizement of slavery, is gradually opening the eyes of Northern men. And in regard to the measures proposed, the Eastern members begin to think that they can do quite as well without them as the South. In a speech the other day, on the Distribution Bill, Mr. WINTHROP, of Boston, said, 'Whether you look at the Distribution Act, or the Bank Act, or the Bankrupt Act, which constitute, perhaps, the *tria mala necessitas* of the times, Massachusetts can afford to be as indifferent as any State in the Union. She needs no proceeds of land sales to prop her credit; the industry of her people is the endorser of her paper—an industry, the manufacturing branch of which alone, has been proved to yield a product of almost ninety millions of dollars yearly. She needs no Bank to render her currency sound and uniform. While, as to a Bankrupt law, her main interest in that, is the interest of a creditor, anxious that her debtors at the South and West should have a chance to wipe off their old scores, even at a great loss to themselves, and give her an opportunity to trade with them and trust them again. And even as to the Tariff itself, I am inclined to believe she can hold out, under a reduction of duties, at least, as long as the iron workers of Pennsylvania, or the wheat growers of New-York, or even the tobacco planters of Virginia and Maryland.'"

Since the last Congressional news in this paper, Mr. Adams has, from time to time, presented piles of Abolition petitions, which, as a matter of course, were laid on the table. Upon one occasion he presented a petition from two individuals in Baltimore, praying that he himself might be expelled from the House; which occasioned great laughter, increased when Dawson of Georgia objected to its reception.

The Distribution Bill has at last passed the House, after warm and protracted debate.

Mr. Ward, of New-York moved to amend by a proviso that the whole proceeds of the sales be set apart for the increase and support of the Navy.

Mr. J. Q. Adams moved a provision that the States *should pay their honest debts* with the money.

These, and all other amendments, were rejected, and the Bill passed, yeas 116, nays 108.

Foreign.

IMPORTANT MOVEMENT IN CUBA.

We have been favored (says the Journal of Commerce) with the annexed translation of a memorial* from some proprietors of agricultural estates, praying the Captain General of the Island to take prompt and efficient measures for the suppression of the Slave Trade!

"To His Excellency the President Governor, and Captain General:—The subscribers, inhabitants and proprietors in this city, proprietors also of agricultural estates —availing themselves of the invitation in your proclamation when you assumed the government of the Island—respectfully bring to the notice of your Excellency, a measure, urgently necessary for the present exigencies of Cuba—a prompt, energetic, and irrevocable provision for the suppression of the traffic in slaves, from Africa.

Your memorialists, intimately acquainted with the true interests of Cuba, and the best mode of securing them, are satisfied that the only means to avert the fury of the storm, which threatens to destroy those interests, is the measure now recommended to your Excellency's superior judgment. The two corporations, the most respectable in the Havana, namely: the illustrious 'Ayuntamento' and the Royal 'Junta de Fomento,' coincide with your memorialists in opinion, and have addressed the Provisional Regency of the Kingdom in accordance therewith.

To the Slave Trade we owe the displeasure with which all powerful England views the increase of our commerce and our agriculture—and to that trade do we owe her diplomatic hostility.

It is the Slave Trade which has aroused the feelings of her powerful and numerous abolitionists, and which prompts them, by word and writing—in books, pamphlets, and newspapers—in private societies, and legislative assemblies—to urge their government and their nation, to insist on our performance of our treaty stipulations.

In order to hasten the suppression of this Trade, the British government has solemnly recognized the Independence of Hayti—exposing us thereby—under present circumstances—to injuries which may be committed with perfect impunity, and which we tremble but to think of, or to imagine.

To the enormities of the Slave Trade do we owe it, that two active agents of the British and Foreign Anti-Slavery Society have openly appeared in Spain, in order to effect, if possible, a general emancipation of our Slaves! We are aware that they have been favorably received in Madrid! They themselves avow this—and it is confirmed by other circumstances—and thus is a door opened to the most serious calamities.

By the Slave Trade, the number of our natural enemies in the Island is daily increased. By the 'Stranger's Guide for the Havana,' of the present year, they now amount to 660,000 persons of color, or about 60 per. ct. of the whole population, leaving about 40 per cent. only of white persons. In 1775, the colored population numbered no more than about 36 per cent. of the whole population; and this result seems to follow inevitably from the existence of this trade. For similar results have been observed elsewhere, and those eminent persons, Humbolt and De Tocqueville, in reference to Brazil, &c. have given utterance to the most gloomy forebodings relative to the whites of those countries.

The Slave Trade is the principal cause of this surprising phenomenon. The Royal Cedula of 21st September, 1817, was intended—by affording peculiar encouragement to the immigration of Europeans—to keep down this alarming disproportion. But the Slave Trade has rendered its intention inoperative and useless. During the 5 years—1835 to 1839 inclusive—35,203 white persons entered at the port of the Havana, not more than half of whom would probably remain in the Island,—while during the same period, there were landed in the western department alone, 63,055 negroes from Africa!

* The translation, we are told, is a free one, amounting in fact to an abridgment. Yet we are assured the spirit of the original is strictly adhered to.—EDS. JOUR. COM.

And this, excellent sir, is not all. Let us glance at the communities in our neighborhood. The firmest mind may tremble, as it views our horizon. Nine hundred thousand free blacks, East of us in the military Republic of Hayti,—their armies strictly disciplined, and holding at their disposal the ample means of Britain for the transportation of this force!! Four hundred thousand on the South in Jamaica. Twelve thousand in the Bahama Archipelago and other islands in our neighborhood—increased by at least as many more, wrested by capture from our slavers!

And setting aside the slaves in the French West Indies, now on the eve of emancipation—let us direct a serious and steadfast gaze to the North. Look at Florida—the ports of Louisiana—Georgia—the Carolinas, &c., which bring us almost in contact with the Continent, with its 3,000,000 of slaves—a number so immense as to strike terror, not in Cuba only, but throughout the whole American confederacy. Should we not begin *this duty*, to deliberate and to prepare ourselves, in order to avoid the consequences which may be reasonably anticipated from a situation of affairs so alarming?

This is so urgent, most excellent sir, that though it were certain, as many erroneously believe, namely, that our agriculture would be paralyzed without the aid of negro labor, we ought rather at once to choose poverty and security, than blindly to aim at a rich harvest for a single year, and risk the loss of the succeeding one, together with the soil, machinery, and *every thing*, in one general insurrection of the negroes.

But fortunately for Cuba and its present inhabitants, as well as the interests of the mother country, this Island has not been condemned by Heaven, or the stern law of nature, to the necessity of cultivating its fertile soil by the sweat of African brows. That was the error of a former period. At present, in the central portion of the Island, the glorious career of agricultural reform has already begun, under the auspices of a son of our industrious Catalonia. He, however, and all who follow his illustrious example, must expect to struggle for some time with the obstacles which habit, bad faith, and above all, the delecterious influencee of the Slave Trade, will oppose to them. For that traffic chiefly, may we look for the origin of all the evils by which we are assailed.

It is for this reason that the memorialists pray your Excellency to take what they have said into consideration. Not to offend your Excellency's high intelligence, nor presume to anticipate what your prudence may dictate, in the disposition of the important matters here referred to; they rest with confidence as to the result, in the judgment of the illustrious chief by whom they are now governed, and for whom is reserved the unfading honor of snatching this precious relic of the Spanish Indies from the precipice whose brink it overlooks.

FRANCE.

BOULOGNE, June 4.—Wednesday night, an Englishman, who came in the Magnet from London, was arrested for having an infernal machine in his possession; it had fifteen barrels, and so constructed that they would all go off at once. He is now in Prison.

PARIS, June 16.—The Gazette de France repeats its assertion that a treaty has been agreed upon by the four great powers, for the partition of the Ottoman empire, and adds that Great Britain was to have Egypt; Russia, Constantinople, Austria, the provinces bordering the Danube, and Prussia was to be aggrandized by the acquisition of Saxony, a part of Poland, and Hanover. It states likewise that another part of the arrangement declared that France would not be disturbed in her African possessions.

The National inquires whether M. Guizot will continue to maintain silence, whilst reports of such momentous consequences as those mentioned by the Gazette continue to alarm the public mind.

The Ottoman empire is falling to pieces, continues the National. Partial insurrections are concluding what the treaty of July commenced. It is impossible that this situation should have escaped the observation of the authors of the convention of London, and it is still more improbable that Russia should not have foreseen what she so skilfully prepared.

PORTUGAL.

LISBON, June 7.—The country was suffering all the inconveniences of a Ministerial crisis. The ministers still held office, but only until a new appointment should be made; and but little progress seemed made towards a choice of successors.

DON MIGUEL.—The "Augsburg Gazette" has the following from Rome:—"It is announced that Don Miguel, yielding to the advice of the Austrian and Papal government, is now disposed to accept the propositions made to him by the Portuguese Cabinet."

Letters from Vienna, dated June 5, announce that the Pope having recognised the government of Queen Donna Maria, it was probable Austria, Russia, and Prussia would follow the example. For some time it was said negotiations have been on foot between Austria and Portugal, and that in consequence an Austrian ambassador would be sent to Portugal. Baron Marshall ambassador at Washington, is talked of for this post.—*N. Y. Herald.*

ENGLAND.

The Jews' declaration bill—making them eligible to corporate offices—was thrown out in the House of Lords, 98 to 64. Bishop of St. David's advocated the bill; the Bishops of London and Llandaff opposed it.

The Glasgow Courier says that two hundred handloom weavers are employed in breaking stones for the high ways, not being able to procure work at their trade.

TURKEY.

The Turkish troops continue their acts of violence against the Christians.

The Greeks on the European side give great uneasiness to the Porte.

Dr. Bunsen, the Prussian Minister to the Swiss Confederation, transmitted, some time since, a memoir to his sovereign upon the condition of the Christian population of Syria, urging the necessity of embracing the favorable occasion (presented by the *concert* of the European Powers, including France, in the settlement of the Turco-Egyptian question) of granting them effectual and permanent protection on the part of the great Christian Powers against Mohammedan oppression; and the King was so forcibly struck with the views presented in this paper, four Powers, inviting them to concert with Prussia the means of accomplishing this benevolent purpose. It is stated that Dr. Bunsen has been charged with a special mission to the Court of London on this subject; and we noticed, some time ago, as probably growing out of this, a declaration by Lord Melbourne, in the House of Lords, that the Government of England had under its consideration the propriety of adopting measures for the protection of Syrian Christians. It was further said, on that occasion, that the forms of worship in use among the Syrian Christians much resembled those of the Church of England.

SOUTH AMERICA,

Continues in a very unsettled state. The Peruvian market is overstocked with all foreign goods and produce; indeed it is supposed that there is a supply on hand for three years. Business very stagnant.

General Items.

Railroad Accident.—On the opening of the Auburn and Rochester railroad, from Canandaigua to Seneca Falls, on Monday last, a man named Campbell, who had been employed on the road, was run over by the train a few miles east of the village of Canandaigua, and mangled in a shocking manner. The unfortunate man was taken to Canandaigua, and expired shortly after suffering amputation of the right leg.

Daring Robbery.—The counting-house of the Salisbury (Mass.) Manufacturing Company was broken open on the 7th inst. and robbed of $16,000, all of which was in bills of the Merchants Bank of Salem. The sum stolen comprises a large proportion of the whole circulation of the bank. A reward of five hundred dollars is offered for such information as will lead to a recovery of the money.

An attempt was made on the night of the 7th to break into the vault of the Globe Bank at Boston. It is supposed the robbers were concealed in the building when the bank was locked. After some labor, they effected a retreat without a dollar of spoils. An unsuccessful attempt was made on the same night to enter the bank at Gloucester.

Accident.—A melancholy accident occurred at the bridge crossing the River Rouge, on the Kingston road, on the night of the 23d inst. As Mr. Wm. Wright, a respectable farmer living in Pickering, was returning with his wife from Toronto, his horses became frightened while on the bridge, and in consequence of there not being a sufficient railing, backed the wagon over into the river, when, melancholy to relate, the wife was drowned in the arms of her husband, while endeavoring to reach the shore.—*Toronto Herald.*

One walks almost at peril of his life in New York on the Fourth of July; the fire-works are so running about in the streets, and on the side-walks, like infernal serpents. The laws against them are the same as in Philadelphia; but in the latter city it is said not a single gun, pistol, or even cracker, was fired last Monday. If ever a city tried the "no-government" plan, (in the popular acceptation of the phrase,) it certainly is New-York.

Remarkable Escape.—The Baptist meeting-house at Worcester, Mass. was struck by lightning, on the 30th ult. It seems that there were in the basement of the church about two hundred and fifty children: the whole force of the lightning-stroke was spent in their midst, nearly all of them were thrown prostrate upon the floor, fifteen or twenty, who were crowding to the door, were laid one upon another, and some dozen of them were somewhat, though not seriously, injured.

Three Persons Drowned at Once.—A most lamentable and distressing occurrence took place near the mouth of Cypress creek, in the county of Calloway, Kentucky, a few miles below the mouth of Sandy, on Wednesday, the 24th ult. A little son of Mr. J. B. Winchester, who lives near the mouth of Cypress, was fishing in the creek, a few rods from the house, on the opposite side, below a log across the creek, just left very slippery from the subsidence of the back water from Tennessee river, then falling from the late rise. He is supposed to have fallen in from the log, and his mother and grandmother (Mr. Winchester's mother) to have drowned in attempting to get him out.

A little girl, about three years old, and just beginning to talk, and a suckling infant about three months old, were all that were left at the house. The little girl crossed the log and went to a neighbor's house, about a quarter of a mile off, and told them, as well as she could be understood, that her mother was in the water. On search being made, the three bodies were found within about six feet of each other, Mr. Winchester's wife having a handful of his mother's hair. The scene must have been heart-rending to the father.

Awful effects of Intemperance.—A most horrible accident occurred last week in the county of Two Mountains, Lower Canada; a man, while in a state of intoxication, having fallen into a kettle of boiling potash, and been completely dissolved. Search was made for his body, but not the least particle of it could be found.—*Boston Post.*

Railroad Accident.—Just as the train started from Nashua, N. H., for Lowell, turning a curve, they came in collision with a train from the opposite direction. Mr. Brown, one of the engineers, was shockingly mangled, so that his recovery was considered doubtful. A Mr. Holt had one of his legs crushed, and one Mr. Beals his thigh broken. The passengers were all more or less injured, and Mr. Stearns, the Superintendant, was seriously harmed. The cars were broken to atoms, and a loss of several thousand dollars was sustained.

Singular Accident.—A young man, employed in a grocery, on Myrtle Avenue, Brooklyn, N. Y., was on Tuesday morning wounded in the stomach by the bursting of a pen-holder, which he was loading and discharging, after the fashion of a pistol. The pen, which remained in the holder inflicted the wound, and caused his death the next morning.

Horrible Affair.—A man named Handorf, at Georgetown, Ill., recently had a quarrel with his wife, and beat her so severely that on the 23d ult. he was arrested.—During his examination, while his wife was giving her testimony, he walked up to her with a smile on his face, and whispering in her ear—"you shall never speak again," attempted to stab her in the heart with a dirk-knife, which he held concealed in his sleeve. He had some difficulty in getting the knife from his sleeve—she screamed and ran forward—when he, holding to her shawl with his left hand, stabbed her in the back, inflicting a wound four inches deep, which it was thought by her physician would probably prove fatal.

Upasian Winds.—The N. Orleans Advertiser, of the 28th ult., says: "For the last five days we have been suffering under the blast of the Upasian winds. They bring death on their wings, and blow from the N. E.—The sky is clear, blue, and hard as steel; the sun shines with a burning fire, but the winds dry up the skin, pent up are the heats of the body, and soon the wayfarer feels as though he had been beaten; his eyes become inflamed, and a general lassitude pervades the whole system, accompanied by loss of appetite and indisposition to action. These Upasian winds are the forerunners of epidemic disease. They prepare the way, and if they are not shortly driven back by the south winds, the pestilence will be in the midst of us before we dream of it."

F. H. Pettis, a lawyer of New-York, will be remembered as an agent of the South, employed to catch runaway slaves, and shamelessly advertising his nefarious business. The following is the latest news of him;

A MEMBER OF THE BAR.

"Charge of False Pretence and Violence.—A member of the Bar, named F. H. Pettis, was arrested on Saturday, and brought before Justice Stevens, of the Lower Police, charged with having obtained $125 worth of eatables at various times from the refectory of Moses Leach, a colored man, of No. 15 Spruce st., under false pretences and false representations. Leach deposed that when he asked Pettis for payment, that the latter made a violent assault upon him, for which the latter was held to bail in $300 to answer, and in default was committed. The charge of false pretence was not sustainable by statute." *N. Y. Tribune.*

Monsieur Tonson.—They have got up a story at Nahant, that the Sea Serpent has again made its appearance in that vicinity.

The Naval Committee conclude their Report on the subject of a Home Squadron, as follows.

"A gentleman of great respectability and much experience in commercial affairs, and particularly in steam navigation, has given it as his opinion, that contracts could be made immediately for lines of four steamers from Boston to Havre—of four from New-York to Liverpool—of three from Norfolk, via. Charleston and Savannah, to Havana—and of three from New Orleans to Havana—by the guarantee of the government, of less than one million of dollars per annum, with a moral certainty of receiving back more than one half of it, from postage on letters and papers, immediately, and the whole in a few years."

Beware of Glazed Dishes.—A family in Salem, N. J., have been all of them more or less ill, in consequence of partaking of a pie which had been baked in a glazed earthern-ware dish, and in which, during the process of baking, a portion of the glazed matter must have been incorporated, as it was found entirely off the inside of the vessel.

Something Strange.—A correspondent of the New Orleans Picayune, writing from Iberville, La. under date of June 7th, says—'Some accident must have happened up on the river above, for since Saturday last, six or eight dead bodies have been seen floating in this vicinity, some of which were picked up, and buried. They were dressed like steamboat hands.'

Murder and Suicide.—Yesterday ... the name of Sampson, who resides in Hastings street, in the upper part of this city, murdered his wife with an axe. A little daughter who witnessed the horrid act, and ran to give the alarm, was followed a short distance by the monster, but observing the approach of a man to whom the alarm had been given, he retired into the house deliberately cut his own throat with a razor, threw himself by the side of his murdered wife, and in a few moments expired. They have left three small children, one only three months old.—*Detroit Daily Adv.*

Torture.—A slave was arrested in New Orleans on the charge of larceny, and while in prison was accused of being concerned with Madison in the St. Louis murder; and though he denied all knowledge of it, was taken into a room, threatened, whipped, &c., till he confessed guilt. He was then taken up to St. Louis, but on being examined in court denied all knowledge of the affair, and was able to prove by the captain of a steamboat, that he was on board his boat between New Orleans and Natchez, on the nigh of the 17th of April.

Have we made no improvement on the barbarism of the dark ages?

Dr. John Crogham, the proprietor of the wonderful Mammoth cave of Kentucky, situated in Edmonson county, has opened a house of public entertainment within it, a mile from its mouth! where he accommodates visitors with lodgings and meals.

The cave has been extensively worked for salt-petre. Vegetable and animal substances in it do not decompose, but become dry and remain in a state of perfect perservation.

A Fugitive from Justice.—The Legislature of New Hampshire, before its recent adjournment, passed the following Joint Resolution—in the House by a vote of 160 to 51:—

"Resolved, That the refusal of one State to surrender a person charged with the commission of a crime within another State, and who shall flee from justice, is in open disregard of the plain lettter of the Constitution, subversive of the peace and harmony of the Union, and destructive of the ends for which the Federal Constitution was established."

The newspapers are all approving this with all their might; but it is remarkable that nobody *does* what all commends. The first rebel was Gov. Dunlap of Maine—a Loco-Foco. Then came Gov. Kent, Whig, and Gov. Fairfield, of opposite politics, but none of them surrender the persons "charged with the commission of a crime" in Georgia. We wish some County Grand Jury in Arkansas would just 'charge' the 160 with 'the commission of a crime'—Abolition, for instance—and see Gov. Page hand them over. They would begin to think that the provision of the Constitution referred to finds a limitation in common sense and manifest justice, the same as any other.—*N. Y. Tribune.*

Worms in flower-pots may be easily destroyed simply by watering the soil with lime water, which may be made by putting a piece of lime weighing about two pounds, into a pail of water; when the whole is slacked and well stirred up, it should be allowed to settle. The clear water may be then turned off, and the soil in the pots should be liberally watered with it. The worms will soon leave the premises, by crawling upon the surface, when they may be taken off and destroyed. If any remain, another watering may be applied.

Horrible.—The St. Louis Gazette, of the 12th instant, says: "We are told that a large quantity of arsenic was found in the reservoir at the city water works this morning. It is frightful to think that we have among us any beings in human form, capable of such an act."

Rev. E. K. Avery.—A correspondent of the Boston Traveller, writing from Rhode Island, states the following.

"The murder of Miss Cornell was committed, if committed at all, on the night of the 20th of December, 1832, and on that night Mr. Avery was absent from his family in Bristol. He could not satisfactorily account for the time he was absent. In his examination, however, he said that in the evening of the 20th of December, he was returning home from the coal mines, on the island of Rhode Island; and while on his way he saw and spoke to a man and boy, who were driving a flock of sheep. If he could have proved that he saw the man and boy at the time alleged, his innocence would have been established beyond a shadow of doubt or dispute. Unfortunately, in despite of every effort, they could not be found. I was conversing on this subject, a few days since, with a distinguished gentleman of Bristol, and he informed me of the astounding fact, that the man and boy have recently been discovered; and the boy, now a full grown man by the way, has by affidavit, substantinted every word Mr. Avery asserted on his examination!

My information comes from a source too respectable to be doubted, and I impart it to you with great satisfaction.

Yours truly,
JOHN SMITH, JR. of Arkansas.

Northern Ohio.—A writer in the western Reserve Cabinet and Visiter, speaking of the anti-slavery anniversary, says:

"The meeting was throughout catholic and christians in its influence. There was no sectarianism, and the spirit of sectarianism and of party received a severe rebuke in the conduct and remarks of the members. They met on the common christian ground of the second table of the law 'Thou shalt love thy neighbor as thyself.' To illustrate its influence let me state, that a man was present who was sceptical in regard to religion. He stated voluntarily to a minister that his infidelity had been severely shaken at this meeting. He has seen men begin to act like christians, men meet on the ground of common brotherhood, and sacrifice their denominational peculiarities to the higher principles of christianity. Said he 'There is something in the christian religion after all. This meeting has convinced me."

*More

Poetry.

THE FARMER OF TILSBURY VALE.

'Tis not for the unfeeling, the falsely refined,
The squeamish in taste, and the narrow in mind,
And the small critic wielding his delicate pen,
That I sing of old Adam, the pride of old men.

He dwells in the centre of London's old town;
His staff is a sceptre—his grey hairs a crown;
And his bright eyes look brighter, set off by the streak
Of the unfaded rose that still blooms on his cheek.

'Mid the dews, in the sunshine of morn—'mid the joy
Of the fields, he collected that bloom, when a boy;
There fashioned that countenance, which, in spite of a stain
That his life hath received, to the last will remain.

A farmer he was; and his home far and near
Was the boast of the country for excellent cheer:
How oft have I heard in sweet Tilsbury Vale
Of the silver-rimmed horn whence he dealt his mild ale.

Yet Adam was far as the farthest from ruin,
His fields seemed to know what their master was doing;
And turnips, and corn-land, and meadow, and lea,
All caught the infection—as generous as he.

Yet Adam prized little the feast and the bowl—
The fields better suited the ease of his soul:
He strayed through the fields like an indolent wight,
The quiet of nature was Adam's delight.

For Adam was simple in thought; and the poor,
Familiar with him, made an inn of his door:
He gave them the best that he had; or to say
What less may mislead you, they took it away.

Thus thirty smooth years did he thrive on his farm;
The genius of plenty preserved him from harm:
At length what to most is a season of sorrow,
His means are run out—he must beg or must borrow.

To the neighbors he went—all were free with their money,
For his hive had so long been replenished with honey,
That they dreamt not of dearth. He continued his rounds,
Knocked here and knocked there, pounds adding to pounds.

He paid what he could with his ill-gotten pelf,
And something, it might be, reserved for himself:
Then (what is too true) without hinting a word,
Turned his back on the country—and off like a bird.

You lift up your eyes! But I guess that you frame
A judgment too harsh of the sin and the shame;
In him it was scarcely a business of art,
For this he did all in the *ease* of his heart.

To London—a sad emigration I ween—
With his grey hairs he went from the brook and the green:
And there with small wealth but his legs and his hands,
As lonely he stood as a crow on the sands.

All trades, as need was, did old Adam assume—
Served as stable-boy, errand-boy, porter, and groom;
But nature is gracious, necessity kind,
And, in spite of the shame that may lurk in his mind,

He seems ten birth-days younger, is green and is stout;
Twice as fast as before does his blood run about;
You would say that each hair of his head was alive,
And his fingers are busy as bees in a hive

For he's not like an old man that leisurely goes
About work that he knows, in a track that he knows;
But often his mind is compelled to demur,
And you guess that the more then his body must stir.

In the throng of the town like a stranger is he,
Like one whose own country's far over the sea;
And nature, while through the great city he hies,
Full ten times a day takes his heart by surprise.

This gives him the fancy of one that is young,
More of soul in his face, than of words on his tongue;
Like a maiden of twenty he trembles and sighs,
And tears of fifteen will come into his eyes.

What's a tempest to him, or the dry parching heats?
Yet he watches the clouds that pass over the streets;
With a look of such earnestness often will stand,
You might think he'd twelve reapers at work in the Strand.

Where proud Covent-garden, in desolate hours
Of snow and hoar-frost, spreads her fruit and her flowers,
Old Adam will smile at the pains that have made
Poor winter look fine in such strange masquerade.

'Mid coaches and chariots, a wagon of straw
Like a magnet, the heart of old Adam can draw;
With a thousand soft pictures his memory will teem,
And his hearing is touched with the sounds of a dream.

Up the Haymarket hill he oft whistles his way,
Thrusts his hands in a wagon, and smells at the hay;
He thinks of the fields he was reaping were his own.

But chiefly to Smithfield he loves to repair—
If you pass by at morning, you'll meet with him there:
The breath of the cows you may see him inhale,
And his heart all the while is in Tilsbury Vale.

Now farewell, old Adam! when low thou art laid,
May one blade of grass spring up over thy head;
And I hope that thy grave, wheresoever it be,
Will hear the wind sigh through the leaves of a tree.

WORDSWORTH.

From the Lady's Book.

HAWTHORNDEN.

Recollections of the poet Drummond, who formerly resided there.

BY MRS. L. H. SIGOURNEY.

I woo'd thy spirit, sweetest bard,
Here, in thy native wild,
The bright stream murmuring on beneath
The rock above me pil'd.

I stood beside the ancient oak,*
By thee so classic made,
And listen'd for thy tuneful voice
Within thy favorite glade.

They show'd the weapon of the Bruce—
Why was such relic there?
A sword† amid the peaceful shades
That nature made so fair?

Along thy labyrinthian caves
With wondering glance I trod,
And rested on thy garden seat
Amid the flower-strewn sod.

Yet, ah, our times are not like thine,
We tread a beaten track,
The sound of ringing gold we love—
Come, with my sweet lyre back!—

Yea, come, with all the soul of song,
Nurs'd in this hallow'd dell,
And teach us of the high delights
Thou here did'st learn so well.

Nor let us from these varied scenes
Of strong enchantment part,
'Till we have better learn'd to prize
The music of the heart.

* A large and venerable tree, under whose spreading branches the poet Drummond received a visit from Ben Johnson, whom he addressed with characteristic simplicity,

"Welcome—welcome—royal Ben,"

while the laureate replied,

"Thank ye—thank ye—Hawthornden."

† The sword of Robert Bruce, which among other relics, is exhibited at Hawthornden, the present seat of Sir Francis Drummond Walker.

Miscellany.

JONATHAN JEFFERSON WHITLAW:

OR

LIFE IN THE SOUTH-WEST.

CHAPTER XI.

On all former occasions, when Whitlaw had entered a cabin whence Phebe's timely caution had previously dismissed either Edward or Lucy Bligh and those met to listen to them, his departure from it had been a signal for thanksgiving and joy; but now the poor girl sank on the floor of her dwelling in an agony of terror and despair.

"Poor wench!" said her mother turning her head from the tub at which she was washing. Two large tears fell over her dark cheeks, but she spoke not another word, or gave further token of sympathy or sorrow. A slave may feel her heart swell with tenderness or with grief; but beyond the mere animal functions of giving life and nourishment, she cannot show that she is a mother.

It had been arranged, and always carried into effect, that the time occupied by the intruder in looking round the hut and questioning the inhabitants, should be employed by those who retreated from it in making their escape into the woods, which were close upon every habitation used for the prayer-meetings; and the consciousness that it would be no easy task to find them, was a never-failing source of triumph and delight to the negroes who remained to meet the puzzled eye of the inquisitor. But now Phebe would have suffered the lash patiently, could she by doing so, have ensured a few minutes' conversation with Lucy Bligh. From her she was sure of a species of sympathy which it was impossible she should find from any one else, and she might give her counsel—most important counsel.

Black Phebe, from the first instant that Whitlaw gave her to understand his licentious purpose, was as steadfastly and desperately determined to resist, as Rebecca to save herself from the Templar. There appeared but two ways to effect this—death and flight. The former, her simple but most devoted piety forbade; and for the second, the difficulties which must accompany it, made her brain feel dizzy as she thought upon them. Her dear mistress and her master, as she ever called Edward and Lucy Bligh, might suggest something to help her in this her utmost need. But where were they?—Buried in thickets whose impevious shelter had hitherto been her best consolation. She rose from her abject position, and leaving the cabin by the door which opened upon the forest, she walked mournfully onward, with a sort of vague hope that she might chance to fall upon the retreat of her friends; but ere she had proceeded a hundred yards, her eye was caught by the movement of several of the large and heavy leaves of a tuft of palmettoes which grew beside the path. No breeze was stirring, and from the situation of the plant, no very light breeze could have produced such a movement as she had seen. Her first idea was that a large snake might be concealed beneath it; but a second glance showed a portion of the white dress in which the Louisianian gentlemen indulge during the summer months.

Whitlaw was so dressed; and Phebe instantly divined that it was he who lay crouching there, probably in the hope of seeing her take the way by which those whose voices he insisted upon it he had heard, had made their escape.

This thought at once restored her presence of mind, for it recalled to her recollection the danger of her friends. Without changing her manner or her pace, she proceeded a little farther in the same direction, and then stopping at the foot of a locust-tree fully exposed to the view of whatever eyes might look forth from the shelter of the palmetto, she sat down, as if, naturally enough, she wished to meditate in solitude on the scene which had just occurred.

For many minutes she sat thus, without venturing again to look towards the spot where, as she believed, her enemy lay in ambush; and it was at length her ear, and not her eye, which again gave notice that some living thing was indeed concealed behind the rich foliage. The sound, however, was produced by a movement that no longer sought concealment; an active jump and a few bounding steps brought the object of her terror and her hatred to her side.

"Well, now, I expect you'll be more clever, my fine girl," he began, "now that we've got neither mother nor brats to watch us, I guess it's a first chop bit of good luck for you, having jest hit my fancy."

This speech was accompanied by a repetition of the caresses he had proffered in the hut.

Phebe slipped from his embraces, and standing at some distance from him, said—

"When the white commands the black to labor, the black must obey;—but when the white commands the black to love, it is only the wicked who make believe to do his bidding."

"That's the slickest speech, Phebe, that ever I heard a nigger speak since first I carried a whip for 'em. Why, there isn't a copper to choose between you and the play-actors at New Orleans.—But now, hear me a spell. If you won't behave yourself as I would have you, and let me see you jump for joy into the bargain, there shall no more skin be left on your back than might serve the tailor for a pattern.—D'ye hear that, you black she nigger?"

The poor girl clasped her hands together, fixed her eyes upon the ground, and replied not a word.

"You will run rusty, then, you damnation idiot?"

Phebe neither spoke nor moved.

"And how long, now, d'ye think I shall keep courting, you smut you? Till everlasting, maybe:—but I expect somehow that our courtship will end I'll tell you how it shall be, blackamoor Miss. You'll come to-night as the clock strikes nine, to Paradise Plantation, and ask for Mr. Jonathan Whitlaw, the confidential clerk. I'll take care you shall find him, and I'll take care, too, that you shan't get the lash for being about.—Come to me, d'ye see, at nine o'clock, and I'll give you a pair of ear rings. Stay away—that's all—just stay away, and you shall have Bill Johnson at your bed-side to-morrow morning, with a new cat of first-rate elegant cow-hide, and we'll see how soon your dainty niggership will be fit to be about and praying again."

Saying these words, Whitlaw raised himself from the ground, on which he had stretched himself, and walked off, leaving Phebe rather in a state of meditation than despair.

"If that be all," thought she,—"if the lash be all I have to fear for disobedience, let it come—I can bear it. But how shall I tell Miss Lucy to keep away?—It must be done to-night."

In pursuance of this resolution, Phebe left her mother's side at midnight, and found her way through thickets of briars, with no better light than the stars could give by darting a ray here and there through the trees. But she knew her way well to Fox's clearing, and reached it, a distance of nearly four miles within an hour. The loft in which Lucy Bligh lodged was also well known to her humble friend, and she succeeded in waking both her and her brother without disturbing any other inmate of the shanty.

It may be recorded as a proof of delicate and almost sublime affection on the part of the poor slave, that she was almost as anxious to conceal from her friends the knowledge of the corporeal suffering she was to endure on the following morning, as to prevent her connexion with them from being betrayed by their making a visit to her hut when she could no longer be on the alert to guard against discovery. But to achieve this, some skill and a little most innocent artifice were necessary.

In truth, Phebe's spirit had been raised rather than depresssed by the farewell words of Whitlaw; for it appeared to her that she was now in some sort the arbitrator of her own destiny, having the choice left of obeying his commands by attending the rendevous he had given, or of submitting to receive the lash on the morrow.

The hour of appointment having been long passed before she left her mother's side, and no measures of coercion used to enforce her keeping it, her heart felt lightened of an intolerable load: she believed the caprice which noticed her to be as short-lived as it appeared to her sudden, and shaking off, with a degree of firmness that might have befitted a heroine, the sick shudder that came over her as she remembered the torture she was to endure in the morning, she opened her communication to her wondering friends with composure, and almost with cheerfulness.

"You are frightened to see me here, Miss Lucy?—and Master Edward, too, almost? But all is safe, and all is well; only Master Edward must not come to-morrow, nor dear Miss Lucy either—nor next day, nor the day after—and, perhaps,—Oh, yes!—it will be best and safest not to come at all, till you see me here again some night to tell you."

"How is this, Phebe?" said Edward, gravely.—"You tell us that all is safe, and that all is well, and yet, that, at this time, when our work is prospering more than ever it did before, you tell us that our labor must cease for many days—nay, longer perhaps, longer than you can say. How is this, Phebe? What does it mean?"

"Master Edward," answered Phebe, with the deepest earnestness, "trust to your faithful slave. I would not ask you to remain away, but for the safety of the good and holy cause you love so well. If you come before I tell you—I shall not be able to watch for you as I have done?"

"And why not, Phebe?" said Lucy, who, with a woman's tact, perceived in a moment that there was something on the poor girl's mind which she did not mean to reveal,—"Why not, Phebe? Remember you are bound to tell us every thing, whether good or bad, that concerns the object for which we are here: you must hide nothing from us, or how can we believe you true?"

"Oh! Miss Lucy—But I do not think you would believe me false, let me speak or not; so do not say so—dear, dear mistress, do not say that!"

"We do not, we cannot think you false," said Edward; "but perhaps you take upon you to judge what is best, when, if you would conceal nothing, I might form my own opinion in a manner more conformable to the interest of the cause I serve, than you can do. Why do you wish us to cease our visits, Phebe?"

"No, no!—not cease! Only wait, Master Edward, and I will tell you why. The master's confidential clerk——"

Poor Phebe's breath seemed to fail her as she named him.

"What, the man called Whitlaw? The same whose approach has so frequently interrupted us?—Does it appear that he knows of our visits?" inquired Edward.

"That same man—it is of him, Master Edward, that we must beware. I saw him hiding behind the palmettoes after you went to-night, and—and he entered mother's house and threatened to come again, and again;—but if he finds nobody, nor nothing that he expects, why then he will give over coming, and I will tell you, and all will be safe again."

Edward meditated upon her words for some minutes before he answered her. At length he said,—"Perhaps, Phebe, this caution may be altogether unnecessary; and, at any rate, I cannot think it needful that I should abstain from visiting every part of Colonel Dart's plantation, because his clerk has entered your mother's house. However, as you have hitherto shown no want either of zeal or courage in this matter, I will comply with your wishes to a certain exteat: we will not approach the slave villages for two days. This is Wednesday morning; to-day and to-morrow we will not come: but if before Friday evening, after the working-hours are over and the people gone to bed, I do not see you here, Phebe, you must expect that I shall venture to visit you."

With this promise, as it was all she could obtain, the poor girl retreated, and almost exhausted by agitation and fatigue, returned so slowly through the forest that the first gleam of morning lighted her steps as she approached her mother's hut. Nevertheless she stretched herself on her pallet as she entered it, rather to prepare herself for the torture she anticipated, than with any hope of refreshing her exhausted strength by sleep.

Ere Edward and Lucy Bligh again separated, after Phebe left them their night's repose, some few words were exchanged between them indicative of the different feelings to which her visit had given birth.

"I fear, Lucy," said the young apostle, "that this poor girl wearies of the task assigned her. It is much more evident to me that she earnestly wishes to prevent our visits to the plantation, than that she has any good reason for doing so?"

"You judge her wrongly, brother'" replied Lucy, with some warmth: "I feel so sure that she has cause, and good cause too, for giving us this caution, that I rather suspect her diffidence in not making her remonstrance more authoritative, than of a falling off in zeal for having made it at all."

"Well, Luey, we shall see. But at least remember that it is our bounden duty to take nothing upon trust that can check our progress. I must inquire, and judge for myself."

"But, at least promise me that in doing so, you will keep in view the many proofs our poor Phebe has given of devoted zeal and faithful attachment. Remember this, Edward, and for my sake, do nothing rashly. Good night."

"Good night, dear sister! I must not shrink from my duty—but whatever caution is consistent with that, shall be used. Good night, dear Lucy!"

CHAPTER XII.

Despite the terrible forebodings which harrassed her spirits, irresistible fatigue closed the eyes of poor Phebe before she had stretched her limbs upon her bed for five minutes; and though her last waking thought was that in a short hour, perhaps, the lash of the overseer would be suspended over her, she slept soundly.

She slept soundly, but not long. Hardly was the broad sun fairly visible above the horizon, when her mother, who was already risen to pursue her labor, was startled by the sound of approaching footsteps, and stepped out into the drying-ground before the hut, to discover who it was that thus early could have business with her. The sight she beheld caused her to turn back, shuddering, and the exact truth immediately flashed upon her mind. Two men were striding rapidly towards her dwelling. The one in advance was Whitlaw; but though he was not walking exactly side by side with his companion, he, nevertheless, was conversing with him; and a loud ribald laugh, showed them to be on terms of easy freedom. The man who hung a step behind, was a fellow named Johnson, perhaps the most detested overseer on the estate; and to see him and Whitlaw in his hand, flourishing it with all the gaiety of a spruce post-boy, that dreadful emblem of shame and anguish, called a cow-hide cat.

The helpless mother could not for a moment doubt who was to be the victim, or what the act of disobedience to be punished. Hastily going to the straw bed on which her two younger children lay sleeping, she dragged them away, one in each hand, and retreating by the back door into the forest, hurried onward among the bushes, in the hope of placing herself and her little ones beyond reach of hearing the groans which she knew would soon be wrung from the innocent being she left.

Let not the tender European mother turn with disgust from the apparent selfishness of this retreat. Those only who have seen with their own eyes how slavery acts upon the heart, can fairly judge the conduct of slaves. They are, in truth, where the yoke is laid on heavily, hardly to be considered as responsible for any act, or for any feeling. The dogged quiescence of silent endurance which often gives to the negro an air of brutal insensibility, may originate from a temper whose firmness might have made a hero, had the will been free; and poor Peggy, when she hurried from the scene of her child's suffering, might have carried with her an anguish the bitterness of which no mother, blessed with the power of protecting her offspring, can conceive.

When Whitlaw and his official entered, Phebe was still asleep: the fatigue and exhaustion of the preceding day pressed heavily upon her senses, and it was not till the hand of the brutal young man had rudely dragged away the rug which covered the bed, that she opened her eyes and beheld the hateful countenance that hung over her.

Heavy as her sleep had been, this sight chased it in an instant. She attempted to spring from the bed, but Whitlaw's arm seized and threw her back upon it.

"Soh! you are ready for us, my dainty one, are you? All your clothes on, because you expected company—hey?" And again the fiendish pair laughed loud.

"By—— that's no go, Johnson," continued the ferocious Whitlaw. "We shall be stumped outright if we attempt to lash her while she's wrapped up this fashion—she wont mind your cat-a-copper, if we let her keep her clothes on."

"Then I expect, my young squire, that we must be after jest giving the nigger the trouble to take 'em off. Be brisk, my beauty," continued the fellow, hitting her arms and legs with the handle of the instrument he held; "I'll smash you outright if you keep me waiting; I tell you to begin, for I've a deal of business to get through before sundown."

Phebe, by a sudden movement, sprang from the bed and stood on her feet before them.

"Do not strip me," she said, clasping her hands together with trembling eagerness. "Do not strip me! Let me go to the rice grounds instead!"

"May be we may pay you that compliment into the bargain, my lily;—you have only got to be uproarious and obstinate enough, and I'll do you all the favors in that line your fancy can hit upon," said Whitlaw. "But, jest to begin, you'll be so genteel as to oblige us by stripping your top skin, that we may deal as we like with the milk-white that we shall find under it."

Even on Colonel Dart's plantation, Phebe had not yet been accustomed to the lash; her quick intelligence and patient industry together had enabled her so to fulfil her allotted tasks as almost entirely to escape it; and never before had she been exposed to the degrading ceremony to which she was now so peremptorily commanded to submit. She trembled violently, and felt so sick and giddy, that she tottered towards the door in the hope of saving herself from fainting.

"Do you mean to try to run for it?" cried Johnson, looking at her without moving, as a dog may be seen to watch a wounded hare, certain, let it struggle as it may, that escape is impossible.

"I should like to see her at it," said Whitlaw.—"She's a neat little craft for a nigger; and she'd skip handsome over them stumps yonder, I'll engage for her. Go it, my beauty!" he continued, clapping his hands: "off with ye! you shall have three miautes' law—upon my soul you shall."

Phebe did not run—she had no power to do so; but she hastened with what speed she could to the spring, and from the hollow of her hands drank enough of its cold stream to chase the coming faintness: she then sprinkled her head and face copiously; and thus refreshed and strengthened, she turned back towards the hut, at the door of which Whitlaw and Johnson stood lounging, and each with a cigar in his mouth.

"You are coming back are you?" cried the former, stepping forward to meet her, "Then I'll be d——d if she hasn't been thinking better of it. So away with you, friend Johnson, and I'll settle this matter myself. However, you may as well leave me the cat, in case she sould turn about again."

Johnson threw down the instrument, without speaking, and prepared to depart.

"Please, master, let me be flogged," said the poor girl beseechingly,—"please let me be flogged, and sent to the rice-grounds afterwards."

"Stay where you are, Johnson!" roared the brutal Whitlaw; "she shall have it now, if I never flog a nigger more. Strip, black toad—strip, or you shall be soaked in oil and then singed. Strip her, Johnson, d'ye hear?—and if you can't, by the living Jingo I'll help you."

The struggling but helpless victim was seized by the two men at the same moment, and the abhorrent threat would have been quickly executed, had not a discordant laugh from the outside of the hut startled and caused them to desist from their occupation, while they turned to ascertain whence the strange interruption proceeded.

The figure which now presented itself at the door might have appalled any one who beheld it for the first time. A negress, seeming to have been originally of almost dwarfish stature, and now bent nearly double with age, whose head was covered with wool as white as snow, and whose eyes rolled about with a restless movement that appeared to indicate insanity, stood on the threshold of the door, one hand resting on a stout bamboo, and the other raised, with its finger pointed, as if in mockery of the group within; and again a croaking laugh burst from her.

The person of the intruder was known to them all, and moreover she was but a timeworn, paralytic shve; yet there was that about her which neither the callous indifference of the driver, nor the bold audacity of the confidential clerk, could look upon unmoved.

This wretched relic of a life of labor and woe had been on the plantation longer than its owner, or any of his numerous dependents, could remember—her age was indeed asserted by many among them to exceed greatly the length of days usually allotted to even the happiest and idlest of the human race; and yet it was recorded of her that she had borne more children, and performed more extraordinary tasks, than any other slave was ever before believed to have done. Either in consequence of this species of renown, or for some other reasons connected with her former history, she was considered by her master and all his myrmidons as a sort of privileged personage, neither expected to perform any sort of labor—of which indeed she appeared perfectly incapable,—nor to answer at any of the musters, nor to be challenged for any of her wanderings or wild freaks whatever.

The feeling concerning her wavered, according to the character and temperament of different individuals, between reverence for a being in some sort supernatural, and the mixed pity and fear inspired by the presence of a maniac.

The slaves, with the sole exception perhaps of poor Phebe, firmly believed her to be immortal, and in close communion with some spirit of the air, who at her bidding would bring weal or woe upon the white man or the negro, according as they pleased or offended her; and she was accordingly treated with invariable kindness and respect by them all. How much of this superstition was shared by the whites, it might be difficult to say; but the unwonted licence and indulgence accorded her, seemed to indicate considering at whose hands she received it, some sentiment by no means commonly shown by the white race to the black.

"Rose, Rose, coal-black rose!
I wish I may be scotched if I don't love Rose!"

were the first words the beldam articulated, after she had ceased her shout of unnatural laughter. "Oh, massa clerk!" she added, "dat be your way of making lub!" and again the cabin seemed to ring with her discordant laughter.

Whitlaw had quitted his grasp of Phebe the instan she appeared, and now stood pale with rage, or fear, or both, and apparently undecided as to what he should do or say next.

In order fully to comprehend the conduct of my hero on this and some future occasions, it will be necessary to remember that his education for the kind, and precisely such as to substitute superstition for religion in his mind: nor were the subsequent years, during which he acquired the knowledge of reading and writing at Natchez, at all less likely to inculcate error, instead of truth, respecting the immaterial world, than were those which preceded them.

Jonathan Jefferson Whitlaw is no solitary instance of a sharp, active, bold sort of intellect, which at the very moment that it boasts its scepticism in religion, secretly owns and trembles before the influence of superstition.

The moment previous to that at which the palsied and decrepid hag entered, Whitlaw stood fearless and undaunted before Heaven, ready to commit the most hideous crimes in defiance of its laws; but now he stood doubting and unnerved before her, as if awaiting her fiat either to prosecute or abandon his purpose.

"I say, massa clerk," said the old negress, again suspending her mirth,—"I say, massa, you come wid me under dem black trees, and I teach you summat;—but step softly, massa—don't scare de green birds—they are Juno's spirits."

As she spoke, she walked across the hut to the back door, which opened upon the forest. Her pace was a singular mixture of activity and decrepitude, every step being something between a jump and a hobble. When she reached the door, she turned to see if he whom she had summoned were following her; and on perceiving that he still stood beside the girl as if undecided, she twisted her uncouth features into a most portentous frown, and raising her bamboo, seemed to be drawing figures with it in the air.

The young man hesitated no longer, but, as if under the influence of her wand, stepped hastily after her. She laid the bamboo lightly on his shoulder as he approached, and peering up into his face, fixed for a moment her restless eyes upon his; then removing her staff, and pointing it towards Johnson, she uttered in a sort of chant, but totally free from all negro peculiarity of pronunciation,

"Solemn words must secret be!
No ear must hear, no eye must see,
What shall pass 'twixt thee and me."

Whitlaw immediately made his attendant a sign to depart which was promptly and silently obeyed.—The old woman then proceeded towards the trees; and Whitlaw followed her, leaving Phebe standing in the middle of the floor trembling between hope and fear, but thanking Heaven with tearful gratitude for this most unexpected reprieve.

PHYSIOLOGICAL PHENOMONON.—Mr. Combe in his Notes on the United States, speaks of being introduced to a police-man, in Philadelphia, "about 38 or 40 years of age, who after sleeping in a very cold night in December last, at Harrisburgh, (whither he had been conveyed as a soldier to suppress the riot,) had felt some uneasy sensation in his head, and then discovered that he had lost the use of words. Although he understood language, and could articulate, he could not find words with which to express his own ideas. He saw distance erroneously: a house distant, one street appeared distant a mile, or a mile and a half. He lost the perception of numbers also, and could not reckon. He felt no pain in any particular part of the head. He gradually recovered the use of the lost faculties, but even now he cannot use numbers readily. He calls numbers 'times'; in endeavoring to name dates, he says, 'it was last time,' or 'a time before that.'"

From the London Literary Gazette.

AN ADVENTURE ON THE PRAIRIE.

BY J. J. AUDUBON.

On my return from the Upper Mississippi I found myself obliged to cross one of the wide prairies, which, in that portion of the United States, vary the appearance of the country. The weather was fine, all around me was as fresh and blooming as if it had just issued from the bosom of nature. My knapsack, my gun, and my dog were all I had for baggage and company. But, although well moccasined, I moved slowly along, attracted by the brilliancy of the flowers and the gambols of the fawns around their dams, to all appearance as thoughtless of danger as I felt myself.

My march was of long duration; I saw the sun sinking beneath the horizon long before I could perceive any appearance of woodland, and nothing in the shape of man, had I met with that day. The track which I followed was only an old Indian trace, and as darkness overshadowed the prairie, I felt some desire to reach at least a copse, in which I might lie down to rest. The night hawks were skimming over and around me, attracted by the buzzing wings of the beetles which form their food, and the distant howling of wolves gave me some hope that I should soon arrive at the skirts of some woodland.

I did so, and almost at the same instant a fire-light, attracting my eye, I moved towards it, full of confidence that it proceeded from the camp of some wandering Indians. I was mistaken: I discovered by its glare that it was from the hearth of a small log-cabin, and that a tall figure passed and re-passed between it and me, as if busily engaged in household arrangements.

I reached the spot, and presenting myself at the door, asked the tall figure, which proved to be a woman, if I might take shelter under her roof for the night. Her voice was rough, and her attire negligently thrown about her. She answered in the affirmative. I walked in, took a wooden stool, and quietly seated myself by the fire. The next object that attracted my attention was a finely formed young Indian, resting his head between his hands, and his elbows on his knees. A long bow rested against the log wall near him, while a quantity of arrows and two or three raccoon skins lay at his feet. He moved not; he apparently breathed not. Accustomed to the habits of the Indians, and knowing that they pay little attention to the approach of civilized strangers (a circumstance which, in some countries, is considered as evincing the apathy of their character,) I addressed him in French, a language not unfrequently partially known to the people in that neighborhood. He raised his head, pointed to one of his eyes with his finger, and gave me a significant glance with the other. His face was covered with blood. The fact was, that an hour before this, as he was in the act of discharging an arrow at a raccoon in the top of a tree, the arrow had slipped upon the cord, and sprung back with such violence into his right eye as to destroy it forever.

Feeling hungry, I inquired what sort of fare I might expect. Such a thing as a bed was not to be seen, but many large untanned bear and buffalo hides lay piled in a corner. I drew a fine time-piece from my breast, and told the woman that it was late, and that I was fatigued. She had espied my watch, the richness of which seemed to operate upon her feelings with electric quickness. She told me that there was plenty of venison and jerked buffalo meat, and that on removing the ashes I should find a cake. But my watch had struck her fancy, and her curiosity must be gratified by an immediate sight of it. I took off the gold chain that secured it from around my neck, and presented it to her. She was all ecstacy, spoke of its beauty, asked me its value, and put the chain round her brawny neck, saying how happy the possession of such a watch would make her. Thoughtless, and, as I fancied myself, in so retired a spot, secure, I paid little attention to her talk or her movements. I helped my dog to a good supper of venison, and was not long in satisfying the demands of my own appetite.

The Indian rose from his seat as if in extreme suffering. He passed and re-passed me several times, and once pinched me on the side so violent that the pain nearly brought forth an exclamation of anger. I looked at him. His eye met mine; but his look was so forbidding that it struck a chill into the more nervous part of my system. He again seated himself, drew a butcher knife from its greasy scabbard, examined its edge, as I would do that of a razor suspected dull, replaced it, and again taking his tomahawk from his back, filled the pipe of it with tobacco, and sent me expressive glances whenever our hostess chanced to have her back towards us.

Never until that moment had my senses been awakened to the danger which I now suspected to be about me. I returned glance for glance to my companion, and rested well assured that, whatever enemies I might have, he was not of their number.

I asked the woman for my watch, wound it up, and under pretence of wishing to see how the weather might probably be on the morrow, took up my gun and walked out of the cabin. I slipped a ball into each barrel, scraped the edges of my flints, renewed the primings, and returning to the hut, gave a favorable account of my observations. I took a few bear skins, made a pallet of them, and calling my faithful dog to my side, lay down, with my gun close to my body, and in a few minutes was, to all appearance, fast asleep.

A short time had elapsed, when some voices were heard, and from the corner of my eyes I saw two athletic youths making their entrance, bearing a dead stag on a pole. They disposed of their burden, and, asking for whiskey, helped themselves freely and, asking for whiskey, helped themselves freely and asked who I was, and why the devil that rascal (meaning the Indian, who, they knew, understood not a word of English) was in the house. The mother, for so she proved to be, bade them to speak less loudly, made mention of my watch, and took them to a corner, where a conversation took place, the purport of which it required little shrewdness in me to guess. I tapped my dog gently. He moved his tail, and with indescribable pleasure I saw his fine eyes alternately fixed on me and raised toward the trio in the corner. I felt that he perceived danger in my situation. The Indian exchanged a last glance with me.

The lads had eaten and drunk themselves into such condition, that I already looked upon them as *hors du combat*; and the frequent visit of the whiskey-bottle to the ugly mouth of their dam I hoped would soon reduce her to a like state. Judge of my astonishment, reader, when I saw this incarnate fiend take a large carving-knife and go to the grindstone to whet its edge. I saw her pour the water on the turning machine, and watched her working away with the dangerous instrument, until the sweat covered every part of my body, in despite of my determination to defend myself to the last. Her task finished, she walked to her reeling sons, and said, "There that'll soon settle him! Boys, kill yon ——, and then for the watch."

I turned, cocked my gun-locks silently, touched my faithful companion, and lay ready to start up and shoot the first who might attempt my life. The moment was fast approaching, and that night might have been my last in this world, had not Providence made preparations for my rescue. All was ready. The infernal hag was advancing slowly, probably contemplating the best way of despatching me, whilst her sons should be engaged with the Indian. I was several times on the eve of rising and shooting her on the spot: but she was not to be punished thus. The door was suddenly opened, and there entered two stout travellers, each with a long rifle on his shoulder. I bounced upon my feet, and making them most heartily welcome, told them how well it was for me that they should have arrived at that moment. The tale was told in a minute. The drunken sons were secured, and the woman, in spite of her defence and vociferations, shared the same fate. The Indian fairly danced with joy, and gave us to understand that, as he could not sleep for pain, he would watch over us. You may suppose that we slept much less than we talked. The two strangers gave me an account of their once having been themselves in a somewhat similar situation. Day came, fair and rosy, and with it the punishment of our captives.

They were now quite sobered. Their feet were unbound, but their arms were still securely tied. We marched them into the woods off the road, and having used them as regulators were wont to use such delinquents, we set fire to the cabin, gave all the skins and implements to the young Indian warrior, and proceeded, well pleased, towards the settlements.

During upwards of twenty-five years, when my wanderings extended to all parts of our country, this was the only time at which my life was in danger from my fellow-creatures. Indeed, so little risk do travellers run in the United States, that no one born there ever dreams of any to be encounter on the road; and I can only account for this occurrence by supposing that the inhabitants of the cabin were not Americans.

Will you believe, reader, that not many miles from the place where this adventure happened, and where fifteen years ago, no habitation belonging to civilized man was expected, and very few ever seen, large roads are now laid out, cultivation has converted the woods into fertile fields, taverns have been erected, and much of what we Americans call comfort is to be met with. So fast does improvement proceed in our abundant and free country.

IS THERE A GOD?—The metaphysical hurly-burly of our poor, jarring *self-listening* Time ought at length to compose itself. Seeking for a God *there*, and not *here*—everywhere outwardly in physical nature, and not inwardly in our own souls, where alone he is to be found by us, begins to get wearisome. Above all, that "faint possible Theism," which now forms the common creed, cannot too soon be swept out of the world. What is the nature of that individual, who, with hysterical violence, theoretically asserts a God,—perhaps a revealed symbol and worship of God,—and for the rest, in thought, word, or conduct, meet with him where you will, is found living as if his theory were some polite figure of speech, and his theoretical God, a mere distant simulacrum, with whom he, for his part, had nothing further to do? Fool! The eternal is no simulacrum. God is not only there, but *here*—in that life-breath of thine—in that act and thought of thine—and thou wert wise to look to it. If there is no God, as the fool hath said in his heart, then live on with thy decencies, and lip-homages, and inward creed, and falsehood, and all the hollow, cunningly-devised gaifness that recommends thee to the mammon of this world. If there *is* a God, we say look to it! In either case, what art *thou*? The Atheist is false; yet is there a fraction of truth in him; he is true compared with thee. Thou, unhappy mortal, livest wholly in a lie—art wholly a lie.—*T. Carlyle.*

A SUBTILE QUESTION.—Sir John Cutler had a pair of silk stockings, which his housekeeper Dolly, darned for a long term of years with worsted; at the end of which time the last gleam of silk had vanished; and Sir John's silk stockings were found to have degenerated into worsted. Now, upon this, a question arose among the metaphysicians, whether Sir John's stockings retained (or if not, at what precise period they lost) their personal identity. The moralists again were anxious to know whether Sir John's stockings could be considered the same accountable stockings from first to last. The lawyers put the same question in another shape, by demanding whether any felony which Sir John's stockings could have been supposed to have committed in youth, might legally be the subject of indictment against the same stockings when superannuated; whether a legacy left to the stockings in their first year could be claimed by them in their last; and whether the worsted stockings could be sued for the debts of the silk stockings.—*English Opium Eater.*

The following story by Hogg, is irresistible: "It's a good sign of a dog when his face grows like his master's. It's a proof he's aye glowerin' in his master's een, to discover what he's thinking on, and then without the word or wave o' command, to be aff to execute the wull o' his silent thocht, whether it be to wear sheep, or run doon deer. Hector got sae like me, afor he deed, that I remember when I was owre lazy to gang to the kirk, I used to send him to take my place in the pew; and the minister kenned nae difference. Indeed he ance asked me, next ay, what I thought o' the sermon; for he saw me wonderfu' attentive among a rather sleepy congregation. Hector and me gied ane anither sic a look! and I was feared Mr. Paton would have observed it; but he was a simple, primity, unsuspectin' auld man, a very Nathaniel without guile, and he jealoused nathing, tho' both Hector and me was like to split; and the dog, after laughin' in his sleeve for mair than a hundred yards, could stand it no longer, but was obliged to loup awa owre a hedge into a potatoe field, pretending to have scented patridges."

NO MAN CAN EXHAUST TRUTH, OR DESTROY IT.—Old Ludovicus Vives has a story of a clown, that killed his Ass because it had drank up the moon; and he thought the world could ill spare that luminary. So he killed his Ass, *ut lunam redderet*. The clown was well-intentioned, but unwise. Let us not imitate him: let us not slay a faithful servant who has carried us far. He has not drank the moon; but only the *reflection* of the moon, in his own poor water-pail, where, too, it may be he was drinking with purposes the most harmless.—*T. Carlyle.*

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